

The
**SPIRIT OF
MISSIONS**

Record of Events in the China Field

By the Right Rev. Frederick R. Graves, D. D.

Bishop of Shanghai

THE LOOTING OF NANKING

*By a Student in the Language School and
a Priest in the District of Shanghai*

"OTHER SHEEP—NOT OF THIS FOLD"

An Experiment in Christian Unity

By the Right Rev. William P. Remington, D. D.

Bishop of Eastern Oregon

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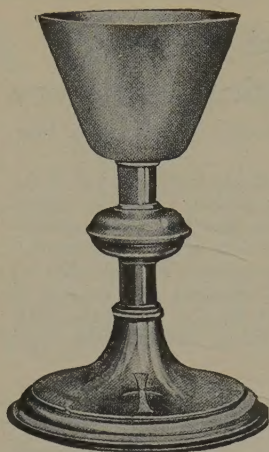
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The Spirit of Missions

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Record of Events in the China Field

All Our Missionaries Safe. Chinese Christians
Loyal and Helpful in Times of Danger

By the Right Rev. F. R. Graves, D. D.

Bishop of Shanghai

The Shanghai Newsletter for April gives the following account of our missions in China over the signature of Bishop Graves.

IN THE Providence of God no lives have been lost. The soldiers are now (March 30) occupying the mission buildings in Nanking. The residences of our missionaries, Dr. Ridgely and the Rev. W. P. Roberts, were looted. Our entire staff at Nanking has had to come to Shanghai, as well as the students in the Divinity School. The Chinese clergy and other Christians materially assisted in the escape of our people and were throughout most loyal and helpful.

At Sungkiang a Chinese clergyman was seized by the Southerners and dragged about the streets as "the running dog of the foreigners." Soochow has been evacuated by all missionaries and our three men got down on Sunday afternoon. Mr. Smith and Mr. Green from Zangzok managed to get to Soochow and should arrive at Shanghai tonight. We have no news of our people at Yangchow, but believe that they are on the way out.

St. John's University has had to close. St. John's and St. Mary's have had protection from the British soldiers garrisoned in Jessfield Park. Our American marines hold the other end of the line in Shanghai and Admiral Williams was good enough to request the British commander in chief to give us protection. This has been done most courteously and fully.

Our missionaries from Kiukiang and Nanchang have arrived in Shanghai. Forty-six from Hankow are on their way down the river and should arrive today or tomorrow morning. They will occupy quarters in the Middle School at St. John's. Three Sisters from

Wuhu arrived yesterday and are at St. Mary's. We expect the people from Anking and the rest of the mission at Wuhu a little later.

Yangchow houses have been looted, Mahan School occupied by soldiers and Holy Trinity Chapel buildings occupied by the Kuomintang as their official meeting place. Our Chinese clergy have been forced to escape from Yangchow, Wusih, Sungkiang and Kiangwan. The clergyman at Woosung has had to vacate and our buildings there are occupied by the Labor Union. Kiangwan chapel is occupied for the second time by soldiers. Our chapel at Chu-ka-kauh, a substation of Tsingpoo, has been occupied by the Kuomintang. At Nanking the soldiers are occupying all our property and also the new buildings of the Central Theological School. [See stories of Nanking on pages 326 and 328. Ed.]

Our missionaries from Ichang, Shasi, Hankow, Wuchang, Kiukiang, Nanchang and Wuhu are in Shanghai or have taken passage for home with the exception of Bishop Roots, Mr. Hollander and his family and one or two single men, who so far as we know are at Hankow. There is apparently no mail communication with Hankow and the telegraph is quite uncertain; the last telegram from Bishop Roots was four days on the way.

Shanghai is the one city where a white man can feel that his life is safe in the whole length of the Yangtse Valley, and if it had not been that the British defence force was sent in time in all probability there would not have been one of us on the spot now.

The Reign of Terror in Nanking

Missionaries Hidden in an Attic Are
Helped by Chinese Friends to Escape

By a Student in the Nanking Language School

The following notes, made during the looting of Nanking, speak volumes for the courage and calmness shown by the missionaries during this trying time.

NANKING Language School, March 24: Before breakfast two of our men who had slept in the dormitory to protect us went away thinking that all was well. We had been hearing random firing in our neighborhood, but had been told that it was just the few remaining Northerners being chased out. We had breakfast and just as we were finishing one of the Language School teachers came in and said that we had better leave as the soldiers had given the poor permission to loot. I told him this must be a mistake, as they did not do that way. He said that soldiers in different places were different. About this time our two men came hastening back, saying that things on the streets were terrible and we must go somewhere quickly. While we were wondering where to go we saw Mr. Van, the Chinese secretary at the Language School, and Mr. Wu, a nearby tailor and a deacon in the Presbyterian Church, come running down the walk. They told us to get our hats and coats and come quickly without taking a thing for the mob was almost on us. Mr. Wu was going to hide us in his house, but we only had time to get as far as the gatehouse. There our friends locked us in a back room just before the howling mob rushed in the gate. Shots were fired and we could hear the crashing of window glass in the Language School, but dared not look out to see what was happening. Soon we could hear the rumble of carts as they took away our trunks and later the smashing of our furniture.

Once or twice the men climbed up and peeped over the transom, but for the most part the rest of them lay flat on the floor under some Chinese furni-

ture. I sat crouched in a corner where I knew the walls were double on three sides and on the other side I had a big roll of Chinese bedding that I hoped would stop bullets coming my way. We staid in this way for three hours, expecting to be shot most any time. Every once in a while the window shutters would be opened, but those looking in saw only the Chinese stuff in the room as we were up against the wall on the side where they opened the windows. After a while the noises subsided somewhat and some students from the Nanking University came and took us out the back way. On the way we hid in their rooms for a little while.

Soon after we got to the attic of the University we heard soldiers coming up the stairs, yelling and firing their guns. We hid for a few minutes in some closets, but knowing that they would find us any way we came out and they robbed us of what little we had left.

In the attic of Nanking University, March 25: Last night our Chinese friends brought us some good Chinese food and it was highly appreciated. Most of us had had nothing since breakfast but a tiny cube of cheese and a handful of peanuts, so you can guess how good the hot rice and vegetables tasted. Ginling College had not been looted because one of the students had a brother who was an officer in the Southern Army, so late in the afternoon the servants brought over a large number of quilts and blankets. Some big rugs were brought up from somewhere down stairs and with them for a mattress on top of a concrete floor and a little of the cover we tried to

sleep. We were packed like sardines on the floor. Babies woke up and wept lustily and to the grownups the floor got harder and harder. Every once in a while the lights were turned on when new refugees got in. Miss Anna Moffett of the Presbyterian Mission was brought in with two bullet wounds that she received before she would give up the money belonging to her Mission. One soldier got off with twelve hundred dollars and even then tried to kill two other foreigners who were coming to Miss Moffett's assistance. Her wounds were not thought serious, but she had had to lie in the rice straw from about eight in the morning till late in the evening when the students came to rescue her. As there are a number of doctors and nurses here she was attended to as soon as she finally got to us. Considering everything it is no wonder that we slept little.

We are living a most intimate life, some hundred and twenty of us crowded together in two rooms, but most everybody is bearing up splendidly. I have heard just two people say unkind things about China and the Chinese, yet all of them, with a very few exceptions, have lost everything they had in the world. We know that there are many fine people working for our release and while we are far from being out of danger yet we know that negotiations are on to secure our release and safe conduct to the river.

With but two or three exceptions all foreign buildings belonging to either Chinese or foreigners have been looted and wrecked. Doors, window frames and even floors have been torn out. All furniture has been torn up and taken off for fire wood. On our flight to the University we saw our friends' household effects being taken off in all directions. From the houses came the sounds of ripping and smashing and breaking glass. In one place we passed a nice piano all torn apart and in another was the big blood stain where Dr. Williams was shot to death. Mrs.

Williams has been with us all the time and her courage and faith have been an inspiration to us all. The afternoon that we left Nanking the Chinese Christians buried Dr. Williams. The better class Nanking Chinese have been perfectly fine. All day yesterday the Nanking University students went about, at the risk of their own lives, and brought the foreigners to safety. Servants and street coolies did the same and some of the very poor hid the foreigners in their mean straw huts and calmly told the soldiers who were searching for them that they had not seen a foreigner all day.

On a freighter going down the Yangtse River March 26: Late in the day yesterday we were almost overcome with gratitude at the kind thoughtfulness of our Chinese friends. Mr. Ma, who has charge of the orphanage in South City, came up with two new quilts, a lot of new towels, some stockings and two Chinese bed spreads. He said that he was not a rich man, but he wanted to show the foreigners as best he could how he appreciated the help they had in times past rendered the orphanage. I received a quilt, a bed spread and a pair of stockings and felt like a rich woman. Many other friends and faithful servants came to do what they could for us.

Some time in the afternoon word came that a guard had been provided and that we were to proceed at once to the gunboat. The Chinese Red Cross provided cars and carriages for the sick and feeble and the rest of us started out to walk. On the way we passed thousands of captured Northern soldiers—the ones who had fled through the city on Wednesday night and who had not been able to get across the river as they had hoped. We had a small guard, but not nearly enough men to have done a thing had there been any trouble on the way. We got down safely, however, and were taken at once to the British and American gunboats.

Eyewitness Tells of Nanking Looting

Graphic Details of Heroism and Loyalty in the Face of Danger

By a Member of the Mission Staff

By permission of the relative to whom it was addressed we are permitted to publish this personal letter from a missionary who has been at work for fifteen years as a priest in the district of Shanghai.

BY THIS time you of course have read in the papers of the terrible onslaught of the Southern soldiers upon the foreigners in Nanking. It was so unexpected and so terrible that it almost seems like a dream. I did not have my clothes off from the time I got up on Tuesday morning, March 22nd, till Saturday night, although I did get some sleep at different times.

It was on Monday afternoon, March 21st, at about 4 p. m., that we heard the first sound of firing in the attack on the city. I was at a meeting of the Nanking Church Council over in the city about four miles from our place at Hsiakwan. It seems from the story of the Northern soldiers who two days later came into our compound that one regiment of Northern soldiers did not want to fight and the regiment behind them did. They began to fight among themselves and while they were fighting the Southern Army made a break through that section of the line and suddenly appeared only a mile or so from the city walls. Two days later the Northern soldiers about 5 p. m. began to rush out of the gate at Hsiakwan, the soldiers having made their attack on the South Gate about eight miles away. The Northern soldiers did not have a chance to loot the South City where most of the people live, but they looted Hsiakwan all night long. I staid up until 3 a. m., as the women of the neighborhood had rushed in to our compound for protection. They were sleeping all over the floors of the school room and chapel. The Northern soldiers came in calling for me. It

seems that one of them had been a student of the Government Orphanage School and had once been a catechumen under Gill. They gave me two automatic pistols and two bandoliers of cartridges and one hand grenade. I delivered the automatic pistols to the police and one of the workers threw the grenade into the pond near us. Up till the time I went to bed you could hear the screams of the women whose homes were being looted and I suppose something worse than that was happening to many of them.

Early the next morning about 7 a. m. came the first of the Southern soldiers and they began to hunt down the Northerners who had not succeeded in getting across the river. A whole group of Northern soldiers who had thrown away their arms tried to take refuge in our place, but I told them we could not receive them. Many of them were shot down in the streets, those showing the slightest resistance being killed.

Up to this time I had not the faintest idea that the foreigners were being attacked inside the city. Early in the morning (about 8 a. m.) we had got into touch with Kuomintang headquarters (Kuomintang — People's Party, the party established by Sun Yat Sen). They were not the wild Bolshevik type, but were more like the old fashioned adherents of Sun Yat Sen, that party which is now called the Right or the Moderates. I knew many of the members and the head man was a communicant of our Church. These people sent over a number of

the proper arm bands for our staff and also some of their own men to stand guard over our place. This is undoubtedly the first reason why our place was spared among all the different Missions in the city. Also there were so many houses in the city to loot that they were kept busy elsewhere up to the time the foreign ship began to fire (our place was at the extreme other end of the city from where they entered) and the fact that we were so near the ship on the river also was a great help.

A TERRIBLE EXPERIENCE

About 10 a. m. I got a telephone message from John Davis, the American Consul, telling of his terrible experience when he fled from the consulate with his wife and two children and the few people who had run to him for safety along with the seventeen armed sailors who had gone there to guard the consulate. They made a run for it for about two miles cross country under fire all the way. Davis told me of the murder of Dr. Williams of the University of Nanking, and he had heard that the Japanese and British Consuls had also been killed. This turned out to be not so. They had fired at the Japanese Consul in his bed and missed him, while the British Consul was only wounded.

Davis asked me to go to the headquarters of the Kuomintang in Hsiakwan and get them to send a guard to escort the forty-seven people taking refuge with him on the Standard Oil hill. After going twice to headquarters and talking as strongly as I could they finally sent a group of unarmed men. The Vice Consul had been locked out of the city the night before and so had spent the night with me. We both started out with the party to the Standard Oil hill. Some Kuomintang people told me not to say that I was a missionary. Then they decided that it would be better for the Vice Consul to go, as they were trying to find someone in authority to stop the terrible hap-

penings and his position would bear weight. They got up to the house of the manager of the Standard Oil just when the first four soldiers appeared looking for loot, the houses on different nearby hills having first been looted. It was a fortunate thing for me that they had advised me to stay in Hsiakwan and not enter the city as I thus missed going through the terrible ordeal that they all went through—not a single one ever expected to come out alive. Most of the people were hidden upstairs when these four soldiers came to the house. The Consul used pacific means even though he had a guard of seventeen sailors (hidden upstairs) as there were a great many more soldiers about and he feared to start a row and thus endanger the lives of the 120 or more Americans still remaining inside the city. They gave the men money and two automatic pistols (the sailors were hiding upstairs). I was talking to him on the telephone when the soldiers arrived and the last words he said before dropping the receiver were, "Oh, I think they are going to kill us; they have one man down already." I then listened to the most barbarous yells and could also distinguish some people shouting in Chinese, "Americans, Americans," which I found later was the Consul.

ESCAPE OF CONSUL DAVIS

More and more soldiers kept appearing and finally after getting rid of the first four by paying money those downstairs rushed upstairs and began to defend themselves. Before the warship opened fire they say there were about 450 soldiers firing in the windows, the party upstairs lying on their stomachs and returning the fire as best they could. Some guns had been secreted in this house by the navy officers as it was the house planned by the American and British navy officers as a place to congregate. It was just overlooking the wall and was in plain view of the warship. When the ships got the S. O. S. from the signal man

they put a wonderful barrage around the place which killed about 100 soldiers, the rest fleeing and then these forty-eight people were let down over the wall on sheets tied together.

I listened to much of this din as the telephone receiver was down and I thought that Davis might want to get a message through by me if he was still living. I then hurried back to Kuomintang headquarters and was there when the ship opened fire. I was still trying to find some officers with some kind of authority, and after the bombardment (or rather barrage as it was not a general bombardment of the city as the Southern Government have lyingly tried to make out) went out on the streets escorted by unarmed members of the Kuomintang. In passing a certain street I saw about one-quarter of a mile away a landing party of sailors who were going to try and rescue the Consul. I rushed to them and told them the news I had heard about a half hour before, that Davis was then still alive (several men had arrived back at Kuomintang headquarters with this news). They told me the bund was free of soldiers as the ship had cleared it with machine gun fire so I rushed down there alone and went out to the ship. It certainly did give me a queer feeling inside when I saw they had caught my signal and were sending a launch for me. I did not know at what moment someone would take a shot at me. This was about 5 p. m.

I really had as easy a time as anyone. Some of the others who were caught up in the city had the most horrible time imaginable, some of which no doubt you have read in the papers. Dr. Price, one of the older missionaries in Nanking, was in their hands for five hours, alternately being beaten and threatened with death. Most of the people had everything stripped from them except their underclothes and their houses were completely wrecked. A great many more would have been killed than were killed if it

had not been for the wonderful loyalty of servants and Chinese friends who hid them away, putting their own clothes upon them and in some cases ransoming them off. We have heard that about six Chinese who helped the foreigners were killed. From the evidence of many people I think that it was the intention of a good many of the soldiers to kill all the foreigners, though I do not think this was the plan of all the soldiers. They first wanted to get all the money possible from them and then kill them.

I have not got time to tell you of all the experiences I had on the ship, but will write about that later. Our entire Mission Staff for all China are being brought here (Shanghai) and many will be going home. What is going to happen no one knows, but I'm going to stay here to see.

It certainly is a blow to missionary work, but the Chinese Christians at Nanking have been splendid. It may be that the whole Church is in for a period of persecution. It would seem that Mission work in China will never be just what it was before—this may have its advantages—but we can only wait and see.

A Correction

BISHOP COADJUTOR FOX of Montana writes us: "In the article published over my name in the February SPIRIT OF MISSIONS your printers have made me say on page 107, 'the result of the four years of drought that has resulted in decreasing the population of the state from 500,000 to 100,000.' What I said was that the 'drought has resulted in decreasing the population of the state from 50,000 to 100,000.' In other words the loss has been between the above figures. As I wrote the words I think there could be no misunderstanding. As the printer gave them there is a plain misstatement."

We are glad to make this correction in the interests of accuracy.

Bishop Lloyd Reaches His Seventieth Year

Hosts of His Friends Unite to Show Their Appreciation of His Service to the Church

ON THE eve of his seventieth birthday, Monday, May 2, three hundred friends of the Right Rev. Arthur Selden Lloyd, D. D., Bishop Suffragan of New York, gathered in the Cathedral of St. John the Divine for a service of Holy Communion, at which he was the celebrant. The service was followed by a luncheon at which Bishop Manning presided, and expressions of affection and appreciation of the service Bishop Lloyd has rendered to the Church were uttered by Bishop Shipman, Dr. John W. Wood, Executive Secretary of the Department of Missions; Mrs. Samuel Thorne, President of the New York Woman's Auxiliary; Dean Robbins and the Rev. Dr. Percy Silver, chairman of the special committee which had arranged the testimonial. Bishop Lloyd was presented with a substantial check, a vestment case from the staff of the Church Missions House, and a richly bound scrapbook from Dean Robbins to hold the

hundreds of congratulatory letters and telegrams received from all over the country.

The whole occasion was a complete surprise to Bishop Lloyd, who found it difficult to make any response to the good words of his friends. Very simply and humbly, in his usual delightful way, he spoke of his gratitude for their love. He told them that he had found in his work the joy which makes the hardest task light, and he rejoiced in the coöperation he had received from his associates in the Church Missions House. The time spent there would always be a pleasant memory.

For nineteen years Bishop Lloyd was at the head of the missionary work of the Church, and for three of those years he was editor of *THE SPIRIT OF MISSIONS*. What his life has meant to the cause of the Church's Mission is told in the following tributes from three of his lifelong friends and associates.

A Faithful and Heroic Leader in the Church

THE recent announcement that Bishop Lloyd had celebrated his seventieth birthday evoked an expression of affection, admiration and gratitude from bishops, clergy and laity throughout our country and from the most remote mission fields. In these days it is not extraordinary for a man to reach the age of seventy. The world takes little account of how long a man lives unless he lives effectively. Few members of the American Church have lived so effectively as Bishop Lloyd. His beautiful character, his winning personality, his great love for men which kindles love in return, his vision of the present Christ leading His

Church to larger victories, his clear understanding of the Mission of the Church to all the world, his holding high the torch of adventure for Christ, his clear, ringing leadership—always strong, and strongest when others doubted or faltered—these are some of the reasons why the American Church shares in the commemoration of a seventieth birthday, and thanks God for the presence and power of such a faithful and heroic leader. May the Church have the high privilege of his wise and stimulating counsel for many years to come!

ERNEST MILMORE STIRES,
Bishop of Long Island.

The Man Whose Faith Has Inspired the Church

To Realize Its Mission as World Wide, Embracing All Types of Service

MY RECOLLECTION is that I first met Arthur Selden Lloyd about thirty years ago at a Missionary Council in Milwaukee. The Rev. Mr. Lloyd, as he was then known, held the rectorship of a prominent parish in Virginia; he was not the well known champion of the missionary cause that he afterwards was to become. There were giants in those days—Bishop Tuttle, Bishop Doane, Bishop Dudley, the Rev. Dr. Kimber, (Dr. Langford had just died), the Rev. Dr. Huntington, George C. Thomas—and many others, both clergymen and laymen, whose names still linger in one's memories. He did not realize that he was to be one of the giants of the later generation. He held a conspicuous place on the program at Milwaukee, speaking, as well he might, upon the work of our Church among the colored people. He made an excellent impression and we saw in the earnestness and thoroughness with which he handled his subject the promise of a coming leader.

The promise was soon fulfilled and he came to be known as one of our great missionary generals. It was not strange that in a few short years he was called to New York to become the General Secretary of our Board of Missions. He entered upon his duties in January, 1900, in company with Dr. John W. Wood, whose work at the Missions House still goes on. For ten years or thereabouts he served as secretary and after a brief respite returned as president of the board, in place of Bishop Doane, who found it necessary to retire. There he remained until 1920 when the canon creating the present National Council took effect. In the meantime he had become a Doctor of Divinity and Bishop Coadjutor of Virginia. Though he richly deserved these and other honors, his love for the

great cause carried him far beyond. He gave up the charge of the work in his dear old state and diocese to carry on the missionary work of the Church at large.

The cardinal virtues of Dr. Lloyd were then, and are now, faith, vision, courage. I have never known a man with such implicit faith. It would move mountains. God dominates all his thoughts, words and deeds. He finds God everywhere and never doubts for a moment His over-ruling hand.

He has a vision as wide as the world. He sees the Kingdom of Christ covering the earth. His faith and vision are the open doors to the world's conversion. He goes to Liberia and on his return thrills us with the opportunities there to be grasped. He goes to the Far East and returns to inspire us with his zeal and enthusiasm as he tells us of all the wonderful possibilities there.

His courage is as great as his faith and vision. Undaunted and in the face of many obstacles he pleads the Church's cause. He no longer speaks of the *Missions* of the Church, but under the name of "The Church's Mission" he gathers all the work of every nature: at home, abroad; in education, in Christian Social Service, in the spread of the Gospel; in hospitals, in schools, in churches and chapels, to the young and old of every nation and every clime. No one can fail to feel the sincerity of his purpose, the influence of his personality, the depth of his spirituality.

I cannot enumerate all that Dr. Lloyd has done. The culmination of his faith, his vision and his courage—in so far as the cause of missions is connected—came in the Nation-wide Campaign. This was his creation, his child, his burden. It was a tremendous undertaking, fraught with manifold

and great dangers. No one, however, who understands its meaning and its extent doubts its efficiency.

The Church's power to give and grow in the spirit of her Master has manifested itself on every side, and to Arthur Selden Lloyd, more largely

than to any other single human agency, is due the praise. Well may we upon his seventieth birthday give him the praise that is his due.

BURTON MANSFIELD, D. C. L.
*Chancellor of the Diocese
of Connecticut*

His Influence Has Been Felt Around the World

**Many Leaders Have Caught His Vision
and Carried It Through the Church**

FOR nineteen years, first as General Secretary, later as President of the Board of Missions, Bishop Lloyd rendered service of the highest quality and vast importance. Behind this period of Church-wide leadership there were three years of preparation as missionary in rural Virginia and then as rector of one of Virginia's most important city parishes. He came to lead in the world work of the Church at a time when it had gripped the imagination of only a fraction of the Church's people and was barely tolerated in the General Convention. When in 1919 he retired from the presidency of the board "Missions" were no longer regarded as a pious fad of a few earnest souls. The missionary work of the Church was accepted as the primary and central work of the whole Church. In 1901 the General Convention had pushed the consideration of missionary matters off into the depressing gloom of night sessions. In 1919 the convention gave whole days to planning the Nation-wide Campaign.

During Bishop Lloyd's administration the number of missionaries increased nearly four-fold. The native workers were multiplied almost five times. Communicants in the foreign fields became six times as numerous. The spirit of self-support was stimulated and guided. Contributions from the Church at home increased 350%.

Missionary literature was improved in quality. The systematic study of the Church's Mission was begun and

developed. The work of the Woman's Auxiliary took a wider range and became more effective than ever. The Sunday School Lenten Offering grew steadily. Some degree of decentralization was secured through the creation of eight Missionary Departments that became the eight present Provinces.

Up to 1900 the Board of Missions had undertaken little work in Latin America. By 1919 the Church had definitely accepted responsibility for work in seven fields in the countries grouped under that name.

Even this cursory review might almost justify the thought that the golden age of the Church's Mission lies in the past, but Bishop Lloyd's vision and faith would never permit such a suggestion. It is ever his conviction that the best is yet to be.

His life has been an inspiration to those of us who were privileged to work with him at the Church Missions House. Its influence has gone around the world. No member of that widely scattered staff of Christian pioneers known as missionaries, has ever come into personal contact with Bishop Lloyd, either in the mission field or in his office, without being cheered and strengthened. One of the Missionary Bishops, visiting the Church Missions House a few days ago, said to me: "Every time I come here I miss the inspiring voice of Bishop Lloyd."

JOHN W. WOOD,
*Executive Secretary,
Department of Missions.*

Cotton Mill Company Donates Church Site

Patient Work Breaks Down Wall of Prejudice Against Episcopal Church

By Mary A. Ramsaur, U. T. O.

Mission Worker in St. Peter's, Great Falls, Upper South Carolina

I BEGAN work nine months ago in an industrial town of several thousand people with one Episcopal family of four confirmed members and one baptized child to welcome me. The Rev. Rufus Morgan, of Chester, was coming over for Sunday afternoon services which he had in their home. I also found part of the material for the church building on the beautiful site which the Republic Cotton Mills has donated to us.

While Bishop Finlay and Mr. Morgan were busy with the building of the chapel I began to spy out the land. I must confess when I saw what we were up against that I was almost ready to say with the men who went to spy out the land of Canaan, "There is no use in trying," but that seemed cowardly so I made an "honest to goodness" fight, believing, as Caleb did, that God was with us and would help us to break through the wall of prejudice against the Episcopal Church.

The best means of approach seemed for me to come over to the new silk mill village in which we planned to center our efforts and live amongst the people. Finally, I found a home in which I thought I could live comfortably and after much persistence gained entrance. We asked the mill company to lend us the three-room cottage across the street to use for weekday meetings. This privilege was very kindly granted

us so as soon as a few odds and ends of furniture could be gathered together we began work there.

Our Church School was started several weeks before Easter in the mill cottage with one little five-year-old boy from the home in which I was living. The next Sunday School and after a few weeks' effort we had enrolled ten. The Sunday after Easter the church building—the result of the Advent offering of the children of the diocese—was nearly enough completed for us to use it; then came the problem of getting the children to go over to the church. Finally, they became accustomed to going to church and soon it

was necessary to send out the Macedonian call for a superintendent and teacher. After several weeks of anxious waiting this was answered by one of our three male communicants who has become a valuable asset to the work. The enrollment has been fifty-seven.

The little cottage has been of unlimited value. Now that I am living in it it is growing to be somewhat of a social center for the girls and a few of the small boys of the community. Two evenings each week are given to them for amusement, so through our work and play we get to know each other quite well. These weekday activities have knocked out many stones in the wall of prejudice that was built around us a year ago.



ST. PETER'S CHURCH, GREAT FALLS, S. C.
Built by Advent offering of children of Upper South Carolina on site given by Republic Cotton Mills

The S. P. G. Keeps Its 226th Anniversary

Throngs Fill Westminster Abbey and
Royal Albert Hall to Honor Its Record

By the Rev. S. Harrington Littell

Missionary in Hankow, China, and Delegate from the American Church to the S. P. G.

WE DO well to remember the fact that it was the spiritual needs of our ecclesiastical ancestors, the Churchmen in the early days of the colonies, which led Dr. Thomas Bray to found under Royal Charter "The Society for the Propagation of the Gospel in Foreign Parts." That was in 1701. By this far-sighted act Dr. Bray made himself one of the chief founders of the Church in America, and the S. P. G. became the chief instrument through which the Church of England continued its labors on our shores, for a period of more than ninety years, at a time when that work was most needed. Then when our country began its independent life the Society turned its attention to English colonists, and to non-Christian peoples in other lands, with vitality and power ever growing, until this last year, 1926, it exceeded the records of any previous year in contributions received (an increase of 25 percent over any previous year) in the number of new missionaries appointed, and in the number of men and women accepted for training in preparation for Church work "overseas." Its Intercession papers reached the enormous circulation of 296,800 copies.

This "Venerable Society" has been observing its 226 birthday and for a week in April met in prayer and conference, in large groups and small, by day and by night, to deepen interest in its welfare and to widen the scope of its operations. As I was privileged to attend most of the meetings I want to share with readers of THE SPIRIT OF MISSIONS some of the thrilling features which specially gripped me.

The central occasion occurred in mid-week when the annual service of

the Society was held in Westminster Abbey. The greatly beloved Archbishop of Canterbury, strong in voice, scarcely showing the weight of nearly eighty years, celebrated at the choral Eucharist. The Bishop of Dornakal, a native of India, preached a penetrating sermon of moving power. At this moment, he said, is going on the greatest religious movement in 3,000 years of India's history. He eagerly looked to the approaching meeting of the Church Assembly of England which would consider and certainly support "The India Church Measure" which will make "The Church of England in India" into "The Church of the Provinces of India, Burmah and Ceylon"—one more self-governing member of that world-wide family known as the Anglican Communion. He summed up the conditions in his diocese, 150,000 Christians, nearly all ex-serfs, former outcasts. Half of these have been baptized in the past six years. There are never less than 10,000 new converts in a year, won by the transformation of life seen in Christians, rather than by usual methods of missionary work. Most of them live in villages, and Bishop Azariah declared that as 90 per cent of the Indian peoples live in small towns and villages the rural church will be the means of winning India to Christ.

No less than fifteen bishops, the Dean of Westminster, and a congregation which filled the Abbey attended this service and the music must have thrilled many persons besides the writer, just back from Central China where church music has not reached cathedral standards yet.

At this service, and all through the

week, special courtesy was extended to me, as the official representative of the National Council of the American Church. To allow this representative to have an honorable place at the service, a way was found around the rigid rules of the Abbey, which limit the persons in processions to those only who are connected with the Abbey or who have actual part in the service. The Archbishop added one to the number of his attending chaplains, and then asked me to march with the Secretary of the S. P. G. in that capacity. At each public meeting I have had a seat of honor on the platform and have felt the close sympathy in aim and work between the two missionary organizations, theirs and ours.

The bond was strengthened by the gift just announced of three hundred pounds from American Churchmen for furnishing a room in the new training college for women which the S. P. G. is building at Selly Oak, a great center of missionary life at Birmingham. They showed me with keenness the gifts in the S. P. G. House from the American Church: the screen and carved paneling in the Chapel and Board Room given in 1908 when the House was built, the clock and other furniture in the committee rooms presented by our Woman's Auxiliary. Among their other treasures I saw the actual palm leaf, which his murderers placed on the body of the saintly Bishop Patten, and the five roots tied with palm, representing the five lives of natives taken by ungodly white traders whose barbarous act was avenged in the death of the bishop.

At the great annual meeting the Archbishop of Canterbury, President of the S. P. G., was given a rousing welcome as he took the chair. There is no doubt about the place he holds in the affection and confidence of the Church of England.—His opening address was a convincing appeal to the Church to follow its travelers and emigrants, now running into tens of thousands annually, to their homes,

whether temporary or permanent, "overseas." As it was for such work that the S. P. G. was originally founded, it is right to emphasize this side, as well as the other which is of course missions to non-Christian races.

A great meeting at Albert Hall was held during the week on the same subject. Among the speakers were the Right Hon. Lord Forster, ex-Governor General of Australia, and the Bishop of Damaraland in Southwest Africa, who both pressed the point made by Bishop Azariah in his sermon in Westminster Abbey, that the Church should impress on its merchants, civil officers, army and navy men as they go out to Eastern lands, to go in the consciousness that whether they know it or not they are missionaries, for good or for evil; and he asked that visitors from his land to England (and it applies equally to non-Christian visitors to America) be deliberately shown the basic Christian foundation which underlies the public life of the nation.

Two great missionary meetings and three performances of a magnificent pageant were held in the great Royal Albert Hall, seating its many thousands and indicate the drawing power of missions in these days—five occasions in one week in Albert Hall, London! About 900 persons, including the London Symphony Orchestra, assisted in the pageant, which made an effective presentation of the religions of the world before Christ, and of the results flowing from His coming, especially in the British Isles, including scenes connected with Dr. Bray and the founding of the S. P. G. The scenes were carried out with smoothness, with historical accuracy and with a spirit of devotion, culminating in a telling tableau when all the races and peoples among whom the S. P. G. carries on the work were represented in the huge arena and sang together their hymn of praise to Christ with arms outstretched thankfully to the Cross—a center of light placed high up in the building.

St. Mary's Parish, Burlington, New Jersey

Represents Some of the Earliest Work of the
Society for the Propagation of the Gospel

By Florence DeCercez

Member of St. Mary's Parish, Burlington, N. J.

THE history of the Parish of St. Mary's, Burlington, New Jersey, is intimately associated with the earliest activities of the Society for the Propagation of the Gospel, and with the name of George Keith, its first missionary, whose friend and assistant, the Rev. John Talbot, became the first rector of St. Mary's Parish.

Shortly after the founding of the society in 1701 George Keith, a convert from Quakerism, who had great familiarity with the state of religion in this country, returned from England, where he had received Orders from the Bishop of London, and had been appointed by the S. P. G. as their first missionary to the American Provinces.

In his Journal of Travels Keith makes the following concise entry:

"The twenty-eighth day of April, 1702, I sailed from Cowes in the Isle of Wight in one of the Queen's Ships, called the *Centurion*, whereof Captain Herne was Commander, who was very Civil to me, bound for Boston in New-England and by the good Providence of God we arrived at Boston the Eleventh day of June, our whole time of passage being Six Weeks and one Day."

On that memorable voyage Colonel Dudley, Governor of New England, and Mr. Patrick Gordon, missionary for Long Island, were fellow-travelers,

and the Rev. John Talbot was ship's chaplain.

It was doubtless in the close companionship of the long weeks on ship-board that Talbot caught the flame of missionary inspiration which animated Keith and was prompted to devote his ministry to the Colonial Church, for he

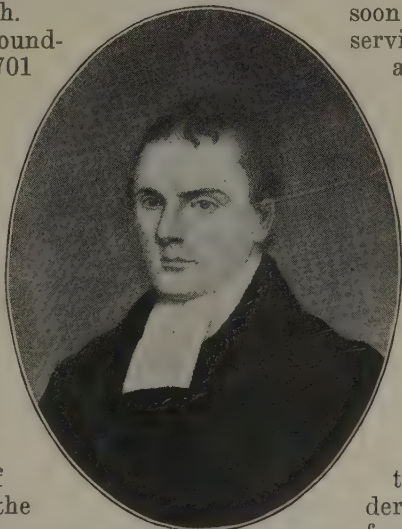
soon afterwards left the service of the Admiralty and his appointment as a

missionary of the S. P. G. is dated September 18 of the same year, 1702.

A year later Talbot expressed his earnest belief that "God gave this land into the hands of the English that they might publish the Gospel and give knowledge of salvation to these people." An idea of the vastness of the undertaking may be drawn from the description of his journeys: "I have gone," he writes, "with Mr. Keith

and without him, about East and West Jersey, preaching and baptizing and encouraging them to build churches by promising them in time ministers from England." Of these the field was in great want.

The missionaries arrived in Burlington on October 29, 1702. Says Keith: "November 1 (All Saints' Day) Sunday we preached in the Town House at Burlington (the church not being then built) and we had a great auditory of divers sorts, some of the



THE REV. GEORGE KEITH
First Missionary of the S. P. G.

Church and some of the late converts from Quakerism. Mr. Talbot preached before noon and I in the afternoon."

In 1685 several persons described in the old deed as "Inhabitants in and about Burlington" had purchased a parcel of land as a burying place for themselves and all other Christian people who should be minded therein to bury their dead. In 1702 this was enlarged for the purpose of erecting a church and the following year the old church was begun. "Last Lord's Day I was at Burlington," wrote Keith, "the chief town in West Jersey, where I have preached many times in a house hard by the Quakers' meeting. . . . After the sermon I went out with the rest of the people and laid the cornerstone of St. Mary's Church." The day being that which commemorates the Annunciation of the Blessed Virgin decided the choice of the name (March 25, 1703).

It was not until the following year that Keith and Talbot formally parted, going their separate ways as missionaries, and the incorporation of the parish was effected only in 1709 under the governorship of Colonel Richard Ingoldsby.

The new district was in sore need of a bishop's care, but the call for one was unheeded. Talbot realized the crying necessity and voiced his discouragement: "I find it all in vain for them or us to offer to propagate the Gospel or Erect the Church without Bishop or Deacon." Finally he consented to carry the petition to London, and having failed in his efforts to secure a response he obtained consecration for himself by non-juring Bishops. This done, he returned to America and was thus the first colonial Bishop, though he never, as far as existing records show, performed any episcopal acts. In a letter from the Rev. J. Henderson of Maryland, written in 1724, it is stated that he had been consecrated. The result was a controversy which ended in his being silenced by the civil authorities. St. Mary's Church

was closed and Talbot was inhibited.

He died in Burlington in 1727, bequeathing his property to his successors. Most of the silver, of which the parish is justly proud, some of it a gift of Queen Anne and some of it a donation of Mrs. Catherine Bovey of Flaxley in Gloucestershire, was brought to this country by Talbot. It was also during his ministry that the Queen presented the Church with "Lead, Glass, Pulpit Cloth and Brocade Altar Cloth" (1708).

A gift that should be added to the list of the benefactions, of which the parish was recipient at this time, was a tract of 250 acres of land, by the will of Thomas Leicester. The sale of this land furnished funds for the purchase of the parsonage later. The old name of the "glebe" has clung to the Church lands of St. Mary's. The glebe in England was the portion of land that went with the clergyman's benefice. The purchase of the parsonage was reported to the society in 1746.

The Rev. Robert Weyman was rector of the parish from 1730 to 1737 and the Rev. Colin Campbell from 1738 to 1766. The Rev. Jonathan Odell was "inducted" on July 25, 1767. He was a native of Newark, N. J., and an M. A. of Nassau Hall. He had served as a surgeon in the Army and continued the practice of medicine after he assumed the duties of the rectorship. During this period a large addition was made to the original burying ground.

Dr. Odell served during the stormy days of the Revolution and he remained a loyalist. Under date of November 14, 1781, the Parish Register records the baptism of James Lawrence. "This child, born in Burlington the same year, was Captain James Lawrence, who distinguished himself in the American Navy and made immortal the words, 'Don't give up the ship.'"

The following year, 1782, saw the visit in Burlington of General Washington and Baron Steuben. Dr. Odell's mail having been seized and having re-



THE PRESENT ST. MARY'S CHURCH, BURLINGTON, NEW JERSEY

Designed by Upjohn and completed by Bishop George Washington Doane in 1854. His body lies close to the door of the north transept

vealed his Tory inclinations, he was ordered paroled, but escaped capture by the assistance of Margaret Morris, a Quakeress, and was obliged, as he quaintly put it, "to ramble as refugee." On November 5, 1783, when Sir Henry Clinton evacuated New York, Odell accompanied him to England.

With his departure, and the establishment of the national government, ended the missionary period of the Society for the Propagation of the Gospel in the American territory. After the Revolution the Church in Burlington suffered like the rest of the Colonial parishes for lack of ministers. The appointment of the Rev. Henry Wharton, D. D., as rector in 1796, was the opening of the period of readjustment.

In 1801 Wharton was elected president of Columbia College. He accepted the post, but resigned it the following

year, preferring the retired life of a parish priest to the advancement which was pressed upon him from all sides. His ministry lasted thirty-five years. Though elected in September, 1796, he arrived in Burlington in March, 1798. A new parsonage, now the guild house, was built in 1799 for the Rev. Dr. Wharton on the corner of Broad and Talbot Streets. The house was occupied by him during his long rectorship and afterwards by Bishop Doane.

On April 13, 1803, the S. P. G. deeded to the Corporation of St. Mary's Church all the Society's property in Burlington.

On the death of Dr. Wharton in 1833 the newly consecrated Bishop, George W. Doane, accepted the rectorship, and for twenty years carried forward the work. It is hard to describe in few words the accomplishments of

this great man. Daily services which were begun under Talbot, weekly Eucharists, systematic giving, constructive teaching, careful pastoral work, all combined under him to strengthen the church and the parish. St. Mary's Hall, founded by him, and afterward a part of Burlington College (of which the Boys' School was given up some years ago), and the Parish School are enduring monuments of his activity. The greatest monument to Bishop Doane will always be the new church built under his direction and through his inspiration, the work of Upjohn, to whom we owe some of the most enduring architecture of that day. It was consecrated August 10, 1854. The famous chimes of St. Mary's were cast by Mears and Company of London. They were donated by the Misses Margaret and Mary McIlvaine. Pealed for the first time on Christmas Eve, 1865, they were first officially chimed on Easter Day, 1866.

During the interval between the rectorship of Bishop Doane and that of Dr. Hoffman, Bishop William Odenheimer was "in charge" for seven months.

Close by the grave of Bishop Doane stands the noble cross that marks the resting place of Dr. Hills, whose memory will long be kept fresh by those who knew and loved him and by whose

efforts and learning the story of the parish has so well been written. The institution of the vested choir and the erection of the lych gate marked the rectorate of Dr. Hills.

Under the Rev. Charles Henry Hibbard, who followed Dr. Hills, the church was beautified with much of its stained glass. Upon his resignation the vestry called the Rev. James Frederick Olmstead, whose seventeen years of faithful service carried, in the hearts of those who knew him as a blessing, had in their number that which marked the 200th anniversary of the parish. Mr. Olmstead died February 4, 1914, and was succeeded by the Rev. Charles Smith Lewis.

With the pastorate of the last two incumbents the parish has entered upon the modern phase of its long and active service. The present rector, the Rev. John Talbot Ward, assumed his duties as rector of St. Mary's Church on February 1, 1921.

In the fall of this present year St. Mary's Parish will celebrate its two hundred and twenty-fifth anniversary. On All Saints' Day a bronze tablet will be placed on the wall of the church in memory of George Keith, who, with John Talbot on November 1, 1702, began the long career of this venerable parish.



THE OLD CHURCH OF ST. MARY, BURLINGTON, N. J.

Now used for the Church School. The original building is seen in the center with entrance under the porch. The part with tower was added by Bishop Doane

Leaders in Religious Education Meet

Gathering of Bishops, Priests and Layman Discusses Vital Problems in the Training of Youth

ON MAY 3-5 Bishops, clergy and lay directors of religious education from all over the country gathered at the National Conference on Religious Education, held in Rochester, N. Y., to discuss the various aspects of *The Christian Family*, one of the most vital problems faced by the whole Church today. Following, as it did, in the wake of the Bishops' Crusade, this theme was of timely interest. More than ever before leaders are realizing the importance of the Christian family in our present-day program of religious education, and this Conference, with enthusiastic interest, entered into a discussion of such topics as *What is a Child's Religion?*; *The Child and His Bible*; *The Child and His Prayers*; *Religion in the Home*; *Family Worship and Family Church-Going*.

Since their inauguration in 1921 there has been a steady increase of interest in these Conferences, and at the Rochester Conference, for the first time in their history, a Bishop attended as an official delegate, Bishop Stevens representing the diocese of Los Angeles. Three other Bishops were present and also took an active part in the leadership—Bishop Brent, Bishop Ferris and Bishop Jones, Bishop Brent making the opening address on *Religion in the Home*. All of the provincial departments were represented and sixty-seven of the diocesan departments. Although each province and diocese is entitled to only one vote in

the Conference, many visitors attended in an unofficial capacity from various dioceses throughout the country.

In the past these Conferences have been occupied mainly with problems of administration and method, but the Rochester Conference would indicate that the time has arrived for a serious study of underlying educational principles. It was with this aspect that the 1927 Conference was chiefly concerned.

Bishop Stevens, in his address on *Parental Influence and the Religion of Childhood*, compared the conditions surrounding his own boyhood with those of the present day, and discussed the resultant effect of the changes that have

taken place on the religious life of the modern child.

"My father's boyhood and my own were not essentially different," he said. "His was spent in the country and mine in a small city, but we thought in much the same terms. In his boyhood and mine people walked, or rode behind a horse, electric cars being new in my youth and having little effect on community life. The limited use of the telephone introduced no startling innovations into family life. The phonograph was a novelty, not an influence. Traveling was a fearsome adventure to be prepared for with agony of spirit. . . . The home was a center of family interest, not merely a mail address. . .

"The present age is anything but simple, and the obvious truth is that in religion, as in everything else, the



THE RIGHT REV. CHARLES H. BRENT, D.D.
Bishop of Western New York

influences that mold the child's mind are multitudinous. May I take my own children as an illustration? They receive at home a fairly conscientious teaching in religious habits. They attend a Sunday school whose emphasis is very definitely on the sacramental side of the religious life. They have friends with whom they compare notes as to their Sunday school instruction, and the discrepancies and differences are obvious to them. They listen over the radio to Aimee Semple McPherson. They have public school teachers who are frankly irreligious. They read newspapers. They have Roman Catholic friends and Christian Science friends.

"Can one help wondering what this new world of ours, with its many contacts, will do to the religious life of one's child? Obviously the Church School, with its limitations, cannot always provide teaching that will control outside influences. . . . If religion is to count in the life of the child parents must take care that the expressions of their own religion are constant and sincere. . . . The responsibility (for the religious life of the child) rests in the home with special heaviness today."

Professor Adelaide T. Case of Teachers' College, discussing the question of *What is a Child's Religion?* quoted

from poems written by children and from snatches of their conversation in order to illustrate the naive and extremely personal relationship which exists between the child and God. Miss Case believes that it is only by observing and studying these reactions of children to the heavenly Father that we can formulate educational principles which will be successful in dealing with the religion of the child.

These addresses, and other equally as stimulating, are published in the June number of the Department's magazine, *Findings in Religious Education*, copies of which may be obtained from the Department at 281 Fourth Avenue, New York, at 15 cents each.

During their stay in Rochester the members of the Conference were the guests of the local parishes, to whose cordial and efficient hospitality the success of this Conference was in no small measure due.

The Advisory Committee held two meetings, one before and one after the main Conference. Invitations for the 1928 Conference were considered, and it was voted to meet in Minneapolis next year.

As the 1927 Conference disbanded it was the general consensus of opinion that it marked a distinct step forward in the history of religious education in our Church.

A New Course for Woman's Auxiliary Officers

A *Project Course on The Woman's Auxiliary* has been written by Laura F. Boyer, Assistant Educational Secretary of The Woman's Auxiliary, and will be ready for distribution by the first of June.

The course is based largely on *A Manual of the Woman's Auxiliary*, and includes suggestions for conferences or classes for Diocesan and Parish officers of The Woman's Auxiliary.

While the course is outlined in ten sessions, recommendations are given for shortening or lengthening the number of sessions. The plan includes

suggestions for the discussion of *The Building of a Program of Work* for a parish branch of The Woman's Auxiliary along the lines of *Devotional Life, Education, Supply Work, and Gifts of Life, Service and Money*, including the United Thank Offering; the planning and conduct of a business meeting; the planning and conduct of a program meeting, and the preparation for and making of an address.

Order from The Book Store, 281 Fourth Avenue, New York City. Price 20 cents a copy.



SUNDAY SCHOOL GROUP AT ALL SAINTS' CHURCH, HEPPNER, EASTERN OREGON
In Heppner Bishop Remington is grappling successfully with the problem of a divided Christendom by means of what he calls the "Heppner Plan"

"Other Sheep, Not of This Fold"

Christians in Oregon Find
 That in Union is Strength

By the Right Rev. William P. Remington, D. D.

Bishop of Eastern Oregon

I SUPPOSE that if Jesus lived in these days He would illustrate the great lessons of His Kingdom with the incidents and occupations of modern life. I can well hear Him saying "What doth it profit a man if he gain the whole world and still remain a strap-hanger in a subway?" The automobile, rapid transportation, radio, the aeroplane, the skyscrapers of our great cities, are the incidents of the everyday life of most of us, while our occupations have changed to fit the instruments of production and the means of distribution which we have created. However, there still exist certain phases of our modern life which recreate the very atmosphere out of which our Lord projected His parables. The plow still furrows the loam, the carpenter works at his bench, and the shepherd folds his sheep.

Here is a real missionary story out of the sheep country of Eastern Oregon. May I say at the outset that there is a great difference between the "shepherd" and the "sheep herder," the same distinction which exists between the craftsman and the laborer. The sheep herder has a lonely and sometimes an arduous job, which he does for the sake of his wages, and in the hope that he may get a week or so off in which to spend those wages in ardent and foolish ways. The shepherd belongs to the tribe of Jesse and David and those who kept watch over their sacrificial herd the night Jesus was born. He knows his sheep and calls some of them by name, and has infinite patience with their dumb actions and their crowd psychology.

I have friendship with an Oregon shepherd who told me this tale about

one of his ewes. One evening in the spring when he was about to turn home for his supper he heard the insistent bleating of a ewe who had detached herself from the flock and had come towards him. It was very manifest that she had something on her mind and wanted to tell him about it. "Well, Sister, what's the matter?" "Baa," was the answer. "Have you lost your lamb?" Just another and more insistent "Baa." Following her out beyond where the whole band had been grazing this good shepherd discovered the lamb caught fast in a badger hole. When the little chap was successfully released all three trotted off contentedly towards the corral, home and supper.

But to get back to our theme and on with our experiment in shepherding. Jesus indicated in His teachings that there were other sheep over which He exercised the office of Good Shepherd, that were not of this fold, and that they all must hear His voice and heed His way. One branch of the Catholic or universal Church which claims apostolic origin and tradition met in Lambeth Palace in 1920, and through the almost unanimous voice of its Bishops proclaimed "That all those who believe in our Lord Jesus Christ and have been baptized into the Holy Trinity share with us membership in the universal Church of Christ which is His Body." It was with great hopefulness that our American Bishops signed that declaration, and yet after seven years how meager the practical results have been in unifying the Body of Christ. Until just recently we have been working on the basis of a Church membership, which made confirmation the *sine qua non* of admission into our flocks. We asserted bravely that baptism constituted the initiatory rite into the Church, and have not limited the validity of that Sacrament to its performance by the episcopally ordained. This has been our theory, but not our actual practice. We have no service in our Prayer Book welcoming into our

fellowship the baptized members of other communions. We have made a gesture, but it has not reached out in a hearty handclasp, and in consequence many who come to our worship have been turned away because of the coldness of mere rhetorical gesture.

Often perhaps we have asked one another and even ourselves "What would happen in the Episcopal Church if we counted our membership by the number of the baptized instead of communicants?" Now at last our Presiding Bishop has asked all clergy to record baptized members in making up our lists for the United States Census. This immediately brings up a second question "Who are the baptized members of any Episcopal Church?" In full accord with the Lambeth declaration quoted above I assume that any one baptized "into the Holy Trinity shares with us membership in the universal Church of Christ which is His Body."

Out in the missionary fields of the Church we are grappling with this great problem of a divided Christendom. We are making experiments, and because THE SPIRIT OF MISSIONS records the results of that experimentation I am emboldened to tell the results of what we call in Eastern Oregon "The Heppner Plan."

Heppner is a town of two thousand souls, forty-five miles off the main arteries of the Oregon Trail and the Union Pacific Railroad. It is in the heart of a great sheep country, and when the flocks multiply and the price is right Heppner prospers. Agricultural developments have been undertaken, but the main dependence for a livelihood is sheep. The banks and stores succeed or fail by reason of this industry. When I first traveled into this country I found All Saints' Church established as a mission post, with a loyal and devoted flock, but rather limited in numbers and therefore in opportunities for larger service. All Saints' had never had a resident missionary so far as I know, but had always been served by the visits of



NEW PARISH HOUSE AT HEPPNER, EASTERN OREGON

Part of All Saints' Church is seen at the left. The new Parish House was built to meet the enlarged social activities following the "Heppner Plan"

Bishop, Archdeacon or General Missionary. The Church School was doing good and faithful work, but was also limited in numbers and opportunity.

Our Archdeacon Creasey in his faithful visitations soon discovered a rather interesting and wholly successful venture in religious education. A group of people holding their memberships in the Baptist, Methodist and Presbyterian Churches had formed a Sunday School which they called Bethel Chapel. They had secured an unoccupied Chinese restaurant, had equipped it and held in it every Sunday morning a regularly graded and efficient school of approximately seventy-five members. They were without any definite Church affiliation. They had come to realize that when the children grew up they needed a church and not merely a school in which to worship and carry on their Christian activities. To the Archdeacon this seemed to afford an opportunity, not for exploitation, but for a demonstration in Christian efficiency and fellowship. We had a church building, they had none; we had organization and worship, theirs was insufficient to meet their needs; they had the children and a fine teaching staff with the parents

of the children ready to follow where the young people's interests were, and we had but a handful. The Archdeacon talked over the opportunity with his Bishop, and together we drew up articles of agreement between All Saints' Church and Bethel Chapel. Everything depended upon the proper approach. Never was the Bishop met with more generous and ready acceptance of the principles of Christian unity on the part of both groups. Several conferences were held and matters were freely discussed. Only a very few objected to the agreement, and these now have been wholly won over, for God's blessing has rested upon the venture from the start.

The essentials of the agreement were the recognition of all that we had in common, and the contributions which each group had to make to the common cause. No one gave up anything that he valued, and there was real effort to discover the truth and usefulness of what each had. The teaching staffs of each school carried on under the leadership of the larger staff of Bethel Chapel. After a time Christian Nurture as a common basis for religious training was introduced under the competent leadership of Miss Char-



THE REV. B. STANLEY MOORE AND MRS. MOORE

In charge of all Saints' Heppner, Eastern Oregon

lotte Brown, our United Thank Offering worker. Miss Brown lived in Heppner and became adviser and friend to everyone who wished to understand Christian Nurture. This system of religious training was not forced on the school, but adopted because it met the needs. I think there are a few classes still using other material, and no authority is insisting on a change. However, the worship of the Episcopal Church and its organization was what the Bethel group found they wanted, and so that has been preserved.

The Bishop promised two things, the building of an adequate parish house to meet the growing needs of Church School and enlarged social activities, and the coming of a resident clergyman. Both promises were fulfilled this past fall, and the work prospers beyond our expectations. Our enlarged membership raised over half of the resident missionary's salary, besides

paying all of their quota on Church Program, and contributed one-half of the necessary amount in building a Parish House. Twenty of the Bethel Chapel group have been confirmed, not because they wanted membership in the Church, but because they were desirous of entering into the richness of the Episcopal Church's sacramental life, history and tradition. Nothing was forced but simply explained on the basis of a common good and a finer fellowship.

An interesting incident has happened recently which links this experiment up to one of the great missionaries of the Church and a former editor of *THE SPIRIT OF MISSIONS*. Before Charles Betticher entered into the larger life the silver cross which he received at his ordination was entrusted to another missionary in Alaska, Miss M. R. Wightman. She was commissioned to give this cross to some newly ordained missionary in the domestic field. Miss Wightman's people live on a ranch near Heppner. In February last she presented Charles Betticher's cross to B. Stanley Moore, recently ordained to the priesthood in Eastern Oregon. Thus the torch is passed on from falling hands.

I feel sure that because of this *THE SPIRIT OF MISSIONS* and all lovers of the missionary enterprise of the Church will add their prayers and give their help to an effort being made in Eastern Oregon to solve one of our most difficult problems. Can we do something practical to knit up the several members of Christ's Body? From our experience it cannot be done except by generous recognition of a common Christian experience and the extended hand of friendly understanding. The Rev. Mr. Moore and Mrs. Moore are working happily and earnestly in this town of real opportunity. They need two things, a rectory and a new automobile. I shall rejoice mightily when it is possible to equip these two young missionaries with such helps toward their greater efficiency.



STREET SCENE IN LOWER BUCHANAN, LIBERIA

The building on the right is St. John's Church. On the left is St. John's Parish House. The work in Lower Buchanan was begun under Bishop Ferguson

Missionary Studies in Liberia Today

IV. Cape Palmas and Grand Bassa; the Land of the Greboes and the Bassas

By the Rev. Artley B. Parson

Assistant Foreign Secretary of the Department of Missions, National Council

This is the fourth of a series of articles on the Church's work in Liberia by Mr. Parson, who, at the request of the National Council and with the cordial coöperation of Bishop Campbell, has been making a visitation of the field. A further installment will follow in July.

OUR first missionary work in Liberia began at the southern tip of the present Republic. Cape Palmas and its neighborhood were most moving as one looked back to the heroic beginning of ninety years ago. Mt. Vaughan and Cavalla are the places that loom up historically, the first two miles inland from the cape; Cavalla fifteen miles south along the shore.

The stay in Cape Palmas, the region of the promising Grebo people, convinces me that we must not soon forget the heroic faith of the early representatives we sent out. For instance, there lie buried at Cavalla the Rev. Thomas Smith, a Yale and Virginia Seminary graduate, who arrived in the field in January, 1855, and was buried

in May of the same year; those were days when this climate exacted a heavy toll. Many such lives were poured out.

These men and their followers established stations that reached coastwise and inland for giving the people the Gospel of Life and education for life. Bishop Payne and Bishop Auer spent themselves to turn tribal paganism into Christian faith. The people were given the Word in their own tongues and the result is seen in missions that produced native leaders of ability.

We visited St. Mark's, Harper, and were graciously received by the Americo-Liberians who have built here a substantial work with the help of



ST. ANDREW'S PARISH SCHOOL, UPPER
BUCHANAN

*The building is not used because it has fallen
into disrepair*

American friends. The feeling among these descendants of the founders seems to be that they may now be expected to do more for themselves and to look less to us for help. They see that our duty lies to the tribal people who in the future might produce stalwart men and women for the new day if they are given the chance to learn.

Cuttington and Brierly, our schools for boys and girls, are sadly in need of repair. Accessions to their teaching forces will mean that they may enter on a new period of development. This region has been selected as a chief center for the development of rubber growing and no one quite imagines as yet the larger future that awaits the people hereabouts. The life of a people can be measured, however, not by its prosperity alone and if a great commercial forward movement ensues without a God in it the fault may lie at our feet. The leaders of a past—culminating in a Ferguson—and the leaders of the present call to us to stand by this nation as it seeks to grow into larger life. But let us be sure to remember that man does not live by bread alone.

Up the coast from Cape Palmas is the important Bassa section where our church has established its parishes at

Lower and Upper Buchanan, and Edina, and has its schools. At Fortsville is the Bishop Overs School, and ten miles back from Lower Buchanan the Donovan School. If one thinks of the penetration of the interior as the one great aim of Liberian missions for the future he can see for our part three main arteries of approach. Cape Mount for the Vai Country; Cape Palmas for the Grebo and related peoples; Grand Bassa for the important and underdeveloped Bassas. And of these three the Greboes received the first attention historically; the Vais are our present most intensively sought-out folk; the Bassas have had least done for them and present possibly the greatest single potential line of progressive mission work. It is on them that the Roman Catholic Church is centering its approach and in Buchanan that they plan to build a Seminary for the training of a native priesthood. It is there that we might well look for our next large movement in the Christianization of Liberia.

On this trip we have been privileged to see the progressive British Colonies of Sierra Leone and the Gold Coast, where the native peoples have achieved much under wise leadership in the development of their land. They set an amazingly high standard for the Liberians to emulate. Experienced travelers and statesmen see a wonderful potential wealth in this Liberian land if its people can find the way to labor together under capable leadership for bringing the land under cultivation for the good of all. The yet unwritten chapters in the people's growth are in the achievement of a sound economy of self-respecting agricultural life, in building a system of education for the children, in proclaiming a gospel of sound physical existence, in laying foundations of a life of moral integrity based on the kind of life shown in Jesus Christ. In the writing of these chapters many kinds of men are needed; none more than emissaries of the Cross of Christ.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



ARTHUR SELDEN LLOYD, D.D.
Suffragan Bishop of New York

Long leader of the missionary work of the Church, whose seventieth birthday was celebrated on May 2



OLD INDIAN CHIEF AND FAMILY AT NEUCHUCK VILLAGE, ALASKA

The Alaska Indians rejoice in their short summer. The whole family lives out of doors and the daylight is almost perpetual



AFTER SERVICE AT THE INDIAN VILLAGE OF HUMINI, MEXICO

Bishop Creighton, who may be seen between the two native clergymen, has been making a visitation of all our Indian missions near the City of Mexico



—Photo by John H. Roblin, Sagada

RAFTING AN AUTOMOBILE OVER THE TAGUDIN RIVER, PHILIPPINES

Automobile service has just been opened between Manila and Bontoc which will shorten the time of the trip. This method of crossing a river seems somewhat precarious



BISHOP MORRIS VISITING THE INSANE AT COROZAL, PANAMA CANAL ZONE

Our government maintains a hospital for the insane at Corozal and one for lepers at Palo Seco. Bishop Morris visits both these institutions



TRINITY CHURCH SCHOOL, HOUSTON, TEXAS, ON THE MORNING OF EASTER DAY, 1927. THE PHOTOGRAPH WAS PRESENTED BY THE TRINITY CHURCH SCHOOL.

THE FACULTY AND STUDENTS OF THE "TRAINING SCHOOL FOR COLORED CHURCH WOMEN" ON THE STEPS OF THE BISHOP TUTTLE HOUSE, WHICH IS ON THE GROUNDS OF ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.



THE PRIMARY DEPARTMENT OF ST. MARY'S SCHOOL, SHANGHAI. MISS MARY KWEI, THE TEACHER, STANDING IN THE CENTER OF THE FRONT ROW.



ATTENDANCE ON THAT DAY WAS 841, FIFTY MORE BOYS THAN GIRLS. THE LENTEN OFFERING
 AMOUNTED TO \$1,836.70



VISIT OF THE
 REV. A. B.
 PARSON AND
 MRS. PARSON
 TO THE RAM-
 SAUR MEMORIAL
 SCHOOL AT
 PENDEMAI,
 LIBERIA. THE
 BOYS ARE HAV-
 ING AN OUT-
 DOOR DINNER



THE CHILD IN THE CENTER (CENTER) IS THE DAUGHTER OF ONE OF THE FIRST CHINESE PRIESTS IN THE DISTRICT
 SHE IS A DEVOTED CHRISTIAN



KINDERGARTEN AT ST. MARY'S MISSION FOR THE JAPANESE AT LOS ANGELES
Miss Mabel Morehouse, teacher, stands in the center, at her right is Miss H. Kobayashi, Bible Woman, at her left the Rev. J. M. Yamazaki



CHAPTER NO. 1994, BROTHERHOOD OF ST. ANDREW, LOS ANGELES, CALIFORNIA
This chapter of the Brotherhood is a part of St. Mary's Mission among the Japanese. It is actively helping in Sunday School and other Church work



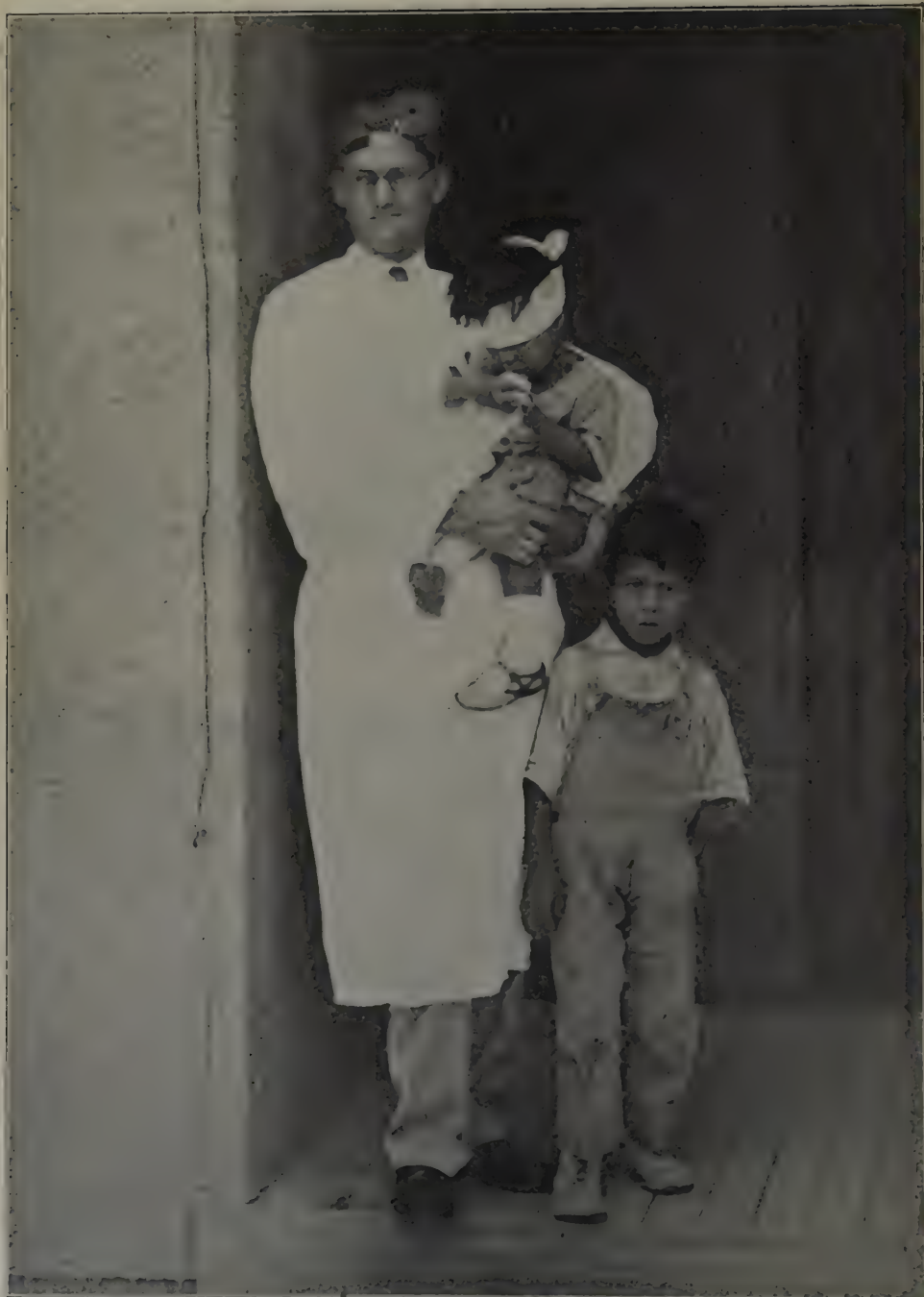
CHAPEL OF ST. JOHN'S ORPHANAGE, OSAKA, JAPAN

This institution was founded in 1889 by the members of St. John's Church. Although never very large it has done splendid service. One of the orphans is now a Japanese priest



FOUNDLING DEPARTMENT, ST. JOHN'S ORPHANAGE, OSAKA, JAPAN

The Orphanage is under the care of Mr. and Mrs. Harigaya (extreme left and right). An American nurse and doctor from St. Barnabas' Hospital are standing in the rear



DOCTOR AND PATIENTS AT ST. ANNE'S MISSION, EL PASO, NEW MEXICO

The fine work done among Mexicans at this mission is made possible by the devotion of the American doctors who give their services without stint to these neglected people

Mexicans on This Side of the Rio Grande

II. Bishop Howden Testifies to High Quality of Work Done at El Paso

By the Rev. Thomas Burgess, D. D.

Secretary Foreign-Born Americans Division, Department of Missions

EL PASO, which is in the state of Texas, but in the Missionary District of New Mexico, is in the center of the 1,833 miles long borderline between Mexico and the United States. In this city is St. Anne's Mission, the one definite piece of work that our Church is doing among Mexicans in the United States. Small is this beginning but wonderfully successful. It has now demonstrated its effectiveness to the border Bishops and to the Department of Missions. God grant it may be the nucleus of a wide and thorough work commensurate with the needs of our neglected Mexican brethren and with our Church's responsibility to these people.

As the train is leaving the deserts and entering the outskirts of El Paso you see on the mountainside at Jaurez, across the Rio Grande, in enormous white letters the cheering sign, "*Pat O'Brien's Bar.*" Such is the welcome to Americans at this gateway to Mexico. It is also a gateway to the United States, for huddled along our side of the border for several miles is the section of El Paso called "Mexico," containing over 50,000 Mexicans, Americans in the making.

Two miles from the flourishing business and fine residential section of El Paso and from our beautiful St. Clement's Church (a parish of 1,100

communicants) is St. Anne's Mission. It stands in the midst of dilapidated Mexican dwellings. It is only a block away from the border of Mexico, where I saw a Mexican flag floating. At this spot the river is some distance south of the international border. St. Anne's

consists at present of a six city-lot tract with an inadequate fence around it and in one corner a little adobe hut with the Cross on its peak. In charge of St. Anne's, and the heart and life of it, is Miss Aline Moise Conrad, college graduate, trained nurse and kindergarten, former supervisor of nurses and devoted missionary. Feebly the Church started this work, and then God

stepped in and sent Miss Conrad to accomplish it. Despite all odds she has done wonders.

I stayed in all about two weeks in El Paso. On several days Miss Conrad took me around in her Ford car to visit the pitiful Mexican homes. Sometimes on opening the gates we were greeted by the ferocious howls of Mexican dogs. Miss Conrad wasn't in the least afraid; I was. Everywhere were cunning children. They and their mothers all loved the little nurse. It was wonderful to see the trust they had in her, and how they tried to carry out her instructions. We stopped at one double shack, containing I know not how many families, to find out why



MISS WILLIAMS AND HER PETS AT ST. ANNE'S MISSION, EL PASO, TEXAS

the year-old boy had not been brought to the clinic for his regular treatment. We soon found the reason, two reasons in fact. On the bed lay the mother and two new babies, twins. The father stood beside us with a proud smile over his latest. On leaving the house of the new twins Miss Conrad told me more about the family. Right in front of this yard, and all the way through the miles of Mexican huts, there runs a main irrigation canal, some fifteen feet wide, deep, swift as a mill race. The city officials of El Paso have never cared enough to build a fence along it and consequently a number of Mexican children are drowned each year. A year ago one of this family fell into the canal and was drowned. When the father came home from work he was heartbroken and accordingly began to beat his wife. He was arrested and reprimanded. He then went home and finished the beating.

On the outskirts of El Paso's "Mexico" we drove by the great Mexican cemetery, with its wooden crosses, many decked with faded flowers, standing in innumerable array stark in the mud on the edge of the desert. As we drove back over the deeply rutted streets Miss Conrad pointed out to me a miserable shack and said "That is the home of the highest honor girl in the El Paso High School."

I sat for an hour one afternoon at the baby clinic in the little 12 by 14 operating room. Behind me was the dispensary, 4 by 6, and the eye and ear room, also 4 by 6, and the stairs leading up to the miserable attic where the two nurses live. The waiting room, also 12 by 14, which took in the rest of the ground floor, is also the kindergarten room. In it was a crowd of mothers and babies waiting their turn. The little porch was also full. There the children and mothers were sitting on the floor having a glorious time with Miss Conrad's puppy—a gift from a Mexican woman. On the grounds outside boys and girls were playing tennis and basketball or romping about.

In the clinic I watched the sympathetic doctor, the best child specialist in the city, as he gently treated baby after baby. And the babies smiled at him. Even when he drove his needle deep into the back of some poor little syphilitic the child would only moan. And the mother smiled, too, at him and the nurses and at me. One of the lasting conclusions I came to in my trip was that people who smile as only the Mexicans can are very much worth while.

This year a second member was added to the staff, Miss Williams, a nurse trained in the English army who saw service in Serbia and Mesopotamia. The salaries of both young women are appropriated from the United Thank Offering of the Woman's Auxiliary.

Let Bishop Howden himself tell a little of the story of the mission. I quote from a letter:—

"This project was launched some four years ago. The sanitary and hygienic conditions of this quarter of El Paso have been appalling, and the death rate among the children has, at times, exceeded that of any other place in the United States. Diseases of all sorts not only play havoc among the inhabitants, but are a center for breeding similar diseases and are carried to various parts of the country. When the opportunity of buying a piece of land, consisting of about a quarter of a block, and a small adobe house situated in the very heart of this Mexican quarter, presented itself, we managed to buy the entire property for \$6,500 and have now succeeded in reducing the debt on this purchase to \$2,000. Only within the last year has the work been really prosecuted, owing to the difficulty of meeting the expense. But during the recent period the venture has proven far beyond our highest expectations. We have had just one nurse, Miss Conrad, in charge, and a young Mexican woman to assist her until the beginning of 1927. Yet in spite of the inadequacy of the building, and our limited staff, the follow-

MEXICANS ON THIS SIDE THE RIO GRANDE



VISITING DAY AT ST. ANNE'S MEXICAN MISSION, EL PASO

From left to right: Bishop Howden of New Mexico, Dr. Burgess, Secretary for Work among the Foreign Born, the doctor in charge of the adult clinic, the Rev. E. P. Kemmerer, rector of St. Clement's Church, Miss Conrad and Miss Williams, nurses in charge of Mission

ing from the report for 1926 will indicate how really large the service has been:

Clinics held	166
Total attendance	3,837
Treatments	4,021
Home visits	633
Operations	52

"The kindergarten and school, for children in the primary grades, many of whom were backward due to some physical handicap, was an unqualified success. There was an enrollment of eighty and especially among the physically unfit development was marked. Evening classes also are conducted three times a week in English and domestic science and various other subjects tending toward the Christian Americanization of these people. No record has been kept of those who came only to have medicines refilled or of those to whom food or clothing were given, or of those who came only for advice or a friendly visit. These cases were innumerable.

"I want to emphasize the significance of the following points:

"That no such coöperation as that received by St. Anne's from the doctors themselves, who have gladly and graciously given of their time and skill without remuneration, has been received by clinics in any other institutions in the city of El Paso, with the exception of the City-County Hospital.

"The almost incredible endurance and energy of Miss Conrad herself, in ministering to these thousands of needy children and physically-disabled people, who recognize in St. Anne's a veritable center of health and blessing. Yet at the same time the conditions under which all this treatment has been given have been almost intolerable and we have reached the point where it is absolutely necessary, if the work is to go on, that a more adequate building be provided. Miss Conrad's self-sacrifice and heroism in living in a hot, stuffy, unfinished attic, with no bathroom accommodations, is of course com-

mendable, but in all humanity this thing cannot go on, nor can Miss Conrad herself stand up under the abnormal physical strain.

"This work at St. Anne's is in no sense a duplication of any similar work that is being done for the Mexicans or Spanish-Americans along the border, and there is no conflict with any city or local clinics carried on under secular auspices.

"These poor people, out of their abject poverty, have shown their practical appreciation of the ministration at St. Anne's to the extent of contributing \$1,160.41 during the year."

On my last day in El Paso the Bishop, the Rev. Benjamin T. Kemerer, rector of St. Clement's, Dr. Young, Miss Conrad and I, and later the architect, spent a hectic ten hours planning the future of the mission. Six weeks later the National Council voted not only the \$6,000 the Bishop asked for but \$3,000 more, which with the \$2,000 St. Clement's parish has just contributed, will erect at once the first real building of St. Anne's. It will be of

concrete blocks, in attractive Mexican style, having an open court with a chapel at its end. In a few months all who enter the doors of the new St. Anne's will see across the flowers and fountain of the patio, through the chapel's open doors, a fair altar, signifying the presence of our Lord and Saviour.

At the end of the last National Council meeting we were shown a moving picture, taken by the Publicity Department, under Dr. Patton's direction, of the splendid schools of our American Church Institute for Negroes. As I watched these pictures of buildings, work shops, cultivated fields, happy children and devoted Negro leaders, I dreamed dreams. I saw like buildings and happy people in schools, churches—perhaps a theological seminary—a like work of Christian charity for the Mexicans all along the border. It would mean the upbuilding of lives and the training of their own leaders for this most neglected race. May God move the hearts of Churchmen to make this dream come true!

Unfortunately "Out" Was Left Out—A Correction

I AM glad of this opportunity of calling attention to a typographical error in my article, *Mexicans on This Side of the Rio Grande*, in the May SPIRIT OF MISSIONS. The omission of the little word "out" in a quotation from a letter of the Bishop of Mexico gave a totally wrong impression of what Bishop Creighton really said. The corrected quotation, with the missing word italicised, is as follows:

Many visitors in Mexico City call upon me to impress on me the importance of doing work for the Mexicans in the United States, calling my attention to the vast numbers *out* of the Roman Church who are potentially material for us.

It is because they are *outside* of the Roman Church that they need our ministrations.

THOMAS BURGESS

*Secretary Foreign-Born Americans
Division the National Council*



THE BISHOP TUTTLE MEMORIAL HOUSE FOR TRAINING COLORED CHURCHWOMEN
Located on the campus of St. Augustine's School, Raleigh, N. C., on ground donated by the Rev. Dr. Hunter and Mrs. Hunter, this house fills a need which has been long felt

A Satisfying Enterprise to All Concerned

The Bishop Tuttle Memorial House Reflects Spirit of Great Bishop

By Grace Lindley

Executive Secretary The Woman's Auxiliary

SEVERAL years ago the question began to be asked, "Where can a young Colored woman get training for Church work?" There were Church schools for all sorts of training, industrial and academic, there were secular schools and colleges, but there was none for the training of women Church workers of the Negro race. There was little doubt that such a school *ought* to be, and resolutions urging this were passed by the Synods of the Washington and Sewanee Provinces. Then the Woman's Auxiliary said that there *should* be such a school, and set itself to gathering the funds for it. The Conference of Colored People decided that they would try to give \$5,000 toward it.

The story of the growth of the fund under Miss Winston's able leadership

and the building of the house has been told in THE SPIRIT OF MISSIONS. Part of it is almost an old story now, for the money was all in by May, 1925, the anniversary of Bishop Tuttle's consecration. The story of the making of this fund a memorial to the great Bishop, the gift of ground from Dr. and Mrs. Hunter at St. Augustine's, Raleigh, the building of the house, its furnishings, its opening in September, 1925, and finally its dedication on Epiphany, 1926, has all been told.

But satisfactory as is that story of steady development, it is the satisfaction of its completion which must be told now. And yet that word is wrong, it is only the first step which is completed, the completion of its service reaches into the future. One's dreams run ahead to wonderful possibilities,



FACULTY OF THE BISHOP TUTTLE TRAINING SCHOOL, 1927

Dean Bertha Richards stands second from the left

but we will be very sober and state the case seriously, and doing that we use the words at the top of the preceding page. The Tuttle Memorial School at St. Augustine's, Raleigh, is a *satisfactory* enterprise.

The house itself satisfies. It is a rather dark-red brick building with white trimmings. Its front door opens onto the campus, and at the left of the door will be the bronze tablet with its inscription of name and date. On the first floor are living room, chapel, dining room, kitchen, classrooms, the dean's office and the matron's room. Upstairs are the bedrooms, simple and homelike, suggesting both study and rest. Mr. Satterfield, who built the house, Miss Corey, who represented the committee in planning with him the building of it, and Mrs. Pancoast, who represented the committee in furnishing it, all did their share, one is tempted to say, *perfectly*.

The outward part is good and can be talked about much more easily than the *spirit*, and yet that ought to be talked about because it is just as satis-

fying as the other. The school is about a year and a half old, but already one need only walk through its hospitable door to feel the atmosphere which makes it so inspiring. There are four students, one in the senior, and three in the junior classes, not a large number, which is really also satisfactory, for we have wanted to begin slowly. There is the dean, Miss Bertha Richards, who has given her devoted service to St. Augustine's for a good many years, without whose dreaming and practical working the school might not be at all. There is the Social Service teacher; Miss Edwards, working also in State Social Service, and Miss Coleman, the matron. To these members of the resident faculty are added teachers from St. Augustine's, the faculty representing both the white and Colored race.

But it is almost impossible to catch, much less to describe, the spirit of a place. Perhaps the pictures may give something of that spirit, while even better will be an excerpt from an article read by Mrs. J. H. Brown at the meeting of the Province of Sewanee, held in Jacksonville last November.



STUDENTS OF THE BISHOP TUTTLE TRAINING SCHOOL, 1927

The School has begun with four students



THE MASSACHUSETTS ROOM AT THE BISHOP TUTTLE TRAINING SCHOOL

This attractive living room was given and furnished by the diocese of Massachusetts, as a memorial for Miss Jennie McIntosh, a member of the auxiliary

"Educators may scorn, philanthropists may discredit, this wonderful enterprise for the race of which I am a part, but down in the heart of untold thousands of black folks, whose health will be strengthened, homes made cleaner, economic value increased, religion purified, praises to God will be forever uttered, the significance of which is immeasurable. I have seen the courses of study for all of the Social Service Institutions located in the South land and I know that none measure up to the standard of the Bishop Tuttle School. While the others train in cold, hard, Social Service, the Bishop Tuttle School mixes the religion of the Lord Jesus Christ, and that makes all the difference in the world."

If the question is asked whether there is more which can be done for this enterprise beyond rejoicing in it the answer is "Yes, three—no, four—things." (1) A few branches of the Woman's Auxiliary or other groups may have the pleasure of undertaking "the upkeep" of a room. A number of rooms have been given as memorials and thankofferings, the living room by

the diocese of Massachusetts for Miss Jennie McIntosh; the dining room by the diocese of New York for Bishop Greer; the oratory by the Colored clergy of the diocese of Newark as a thankoffering for Bishop Lines; the kitchen, pantry and a student's room by St. Thomas' Auxiliary, New York City for Bishop Stires; the directors' office by the diocese of Newark; the Dean's bedroom and sitting room by Miss Richards, herself, and friends; one classroom by the Kentucky branch for a Colored clergyman, the Rev. H. F. Percival; a student's room for Dr. and Mrs. Henry Lubeck by Miss Eva Putney, and a student's room by the diocese of Long Island.

The upkeep of these rooms is being assumed by the same group or individuals, but there are a few still unassigned and the cost is as follows:

Living room, dining room, kitchen	\$50.00 a year
Oratory and school rooms	30.00 a year
Double bedrooms	35.00 a year
Single bedrooms	20.00 a year
Washroom	20.00 a year

Miss Bertha Richards, the Dean, will be glad to answer any inquiries as to what is meant precisely by the "up-keep" of these rooms.

(2) Another help needed is scholarships, \$300; a full scholarship, \$125; a supplementary scholarship. Probably there will be a good number of young women willing to give themselves, but unable to finance their training, and these scholarships will make it possible to put into the Church trained workers.

(3) There is also the possibility that

branches or individuals can find students. In spite of advertisements in papers and through personal contacts, the school is so new that it is not yet well known, so that helping in finding students will be most worth while.

(4) And, of course, there is a fourth thing to be done, the prayer and spiritual help which can do most to make the dreams for the future of the school come true, for, given the help suggested, the satisfying beginning will grow into just as satisfying a development.

Earthquake Sufferers Need Our Help

Widowed Sister of Japanese Bishop
Sends Pathetic Plea for Decent Church

By the Right Rev. Shirley H. Nichols, D. D.

Bishop of Kyoto

BY THE earthquake of March 7th many of our Japanese Church families lost their homes and everything they owned in the way of household effects. They are utterly unable to bear these losses.

Our congregations in places not hit by the earthquake have given quickly and generously for the relief of their fellow-Churchmen.

Two of our buildings are completely wrecked. The cost to rebuild will be: For Christ Church, Kaya.....\$5,000 For St. John's Church, Miyazu.. 4,000

Also I must have an additional \$1,000 to give further help in special cases. I need \$10,000 altogether and I do need it quickly. May I count upon the readers of THE SPIRIT OF MISSIONS to help me?

Mrs. Kobayashi, our woman worker at Miyazu, is a sister of Bishop Naide. Since her husband's death a few years ago she has worked alone—living in a miserable little house that ought to have been torn down long ago. The lower floor was used as a chapel. It is really a blessing it was destroyed, as it was a disgrace to the Church.

When told that I would ask the Church in America to help build a new and decent place Mrs. Kobayashi turned her head away to hide her tears and said: "If I could only see a decent place here for the worship of God, and if I could sleep even one night in a comfortable house, I would be willing to die."

Please don't fail me. I can't disappoint Mrs. Kobayashi.

Bishop Nichols has had a mighty hard blow for a young bishop. I am sure every reader of THE SPIRIT OF MISSIONS wants to join in sending him the help he so urgently needs.

Anything sent to the Department of Missions, 281 Fourth Avenue, New York City, will be cabled to him.

JOHN W. WOOD.



—Photo by John H. Robling, Sagada

NEW AUTOMOBILE ROAD BETWEEN TAGUDIN AND BONTOC IN THE PHILIPPINES

This may not be a Lincoln Highway, but it materially reduces the journey between Manila and Bontoc which formerly took five days and now can be done in two

Rapid Transit in the Philippines

Old Bontoc Trail May Soon Be
Relegated to Realm of Romance

By the Right Rev. Gouverneur Frank Mosher, D. D.,

Bishop of The Philippines

THERE are a few things that can perhaps be told better by photographs than by descriptive writing. Readers of *THE SPIRIT OF MISSIONS* have for the past twenty years been regaled with stories of "the trail" in the Mountain Province of Luzon, over which it was necessary to make the trip to Bontoc, Sagada, and of late on to Balbalasang. With the widening of the trail into an automobile road a new day is dawning. True, there are many who are entirely unwilling to acknowledge its claim to the title of "automobile road." Yet it is a road; and automobiles *do* go over it constantly.

Mr. John H. Roblin, who recently joined the staff of our Sagada station, has taken some excellent pictures and has given a few to me for *THE SPIRIT OF MISSIONS* to print and thus show its readers that, although people now ride

on automobiles rather than ponies, and although they go from Manila to Bontoc and Sagada in two days rather than five, there still remains something to be desired.

You will find in the pictorial section of this issue a picture showing the kind of raft used to carry a car across one of the rivers just out of Tagudin. The picture at the top of this page was taken near Bontoc when all was not at its best; that is, shortly after a storm, before the road had been entirely cleaned up. It shows part of the twelve miles of practically level trail near Bontoc. There is many and many a day in the rainy season when the entire day may be spent on a stretch no longer than this; there are some days when a car cannot get through at all, but ordinarily this section can be covered in less than an hour.

SANCTUARY

THE CHILDREN OF THE CHURCH

A Child's Prayer

DEAR Heavenly Father, accept our prayers, and grant all that we have asked according to Thy will. May we help to answer them ourselves by studying more faithfully, praying more earnestly and giving more generously, that thy Kingdom may come and thy will be done in all the earth; so that every child may be thy child and every heart thy home. We ask it in Jesus' name. Amen.



OLORD Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; give them grace we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that, being made strong by thy Holy Spirit, they may resist temptation and overcome evil, and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen.



ALMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; we give thee humble thanks for opening heathen lands to the light of thy truth, for making paths in the deep waters and highways in the desert, and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants, that with lively faith we may labor abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. Amen.



ALMIGHTY God, we beseech thee, with thy gracious favor, to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound; bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who are the fountain of all wisdom; through Jesus Christ our Lord. Amen.



STRENGTHEN, we beseech thee, O Lord, all thy servants and children with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

Our Father, who art in heaven—

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Wednesday, June 1, 10 a. m., Special Meeting House of Bishops, New York City, Opening Service at Cathedral.

Thursday, June 2, Business Sessions House of Bishops at Calvary Church, New York City.

Sunday, June 5, 11 a. m., Jubilee Service, Children's Lenten Offering, St. John's Church, Cynwyd, Pennsylvania.

3 p. m., Mass Meeting, Children's Lenten Offering, Academy of Music, Philadelphia, Pennsylvania.

Tuesday and Wednesday, June 14 and 15, San Francisco, Meeting Church Congress. Celebrant at Corporate Communion, on morning of the 15th.

Meeting of the National Council

April 27-28, 1927

MINDFUL of the many important matters to come before this meeting, the Presiding Bishop had sent a message throughout the Church asking that prayers be offered on April 24th that the Council might be wisely guided in its judgments. A very general response was made to this request.

The Presiding Bishop reported that since the last meeting he had visited fifty-nine congregations in twelve dioceses and had attended fifteen board meetings and conferences outside of headquarters. Besides other engagements he expected to visit three diocesan conventions, the Synod of the Province of the Pacific and the Church Congress before June 20th.

Bishop Murray also reported on the result of his endeavor to secure the completion of the payment of the deficit of the last triennium, to which object such an enthusiastic response was made at the General Convention in New Orleans.

Through the Bishop of Western New York an interesting proposition was made to the Council with regard to a boarding school for boys in France known as the Chateau Neuve School. This school was begun about four years ago by Captain P. H. Chadbourne. It occupies a beautiful domain of over one hundred acres near Bordeaux in a part of the country rich in history. The chateau is an extremely fine building and when Captain Chadbourne bought it it changed hands for the first time in five hundred years. The school is free from debt. In order to insure

its continuance as a Church school Captain Chadbourne desires to turn the property over to the Domestic and Foreign Missionary Society as a holding company, and to have a Board of Trustees appointed to administer the affairs of the school. A special committee appointed to confer with Bishop Brent and Captain Chadbourne brought in the following resolution which was adopted by the Council:

Resolved: That the National Council has listened with deep interest to the proposal of Captain P. H. Chadbourne to relate the school now established at Chateau Neuve, Dordogne (near Bordeaux), France, more closely to the Episcopal Church; and further, that the National Council is ready to assume the responsibility of appointing four out of seven trustees of the school as long as the school continues to operate, this responsibility to take effect when the school is incorporated and the property free of debt and acquired by the corporation, provided the charter is satisfactory to the Domestic and Foreign Missionary Society.

Bishop Brent also presented a report from the executives of our Church Colleges, protesting against the 50 percent cut in their appropriations. The special committee appointed to consider this protest, in consultation with Bishop Brent, reported that it was not prepared to recommend a change in the

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present appropriations, which recommendation was adopted by the Council.

REPORT OF THE TREASURER: Mr. Franklin made the following report of income and expenditures for 1926, subject to affirmative action on overdrafts amounting to \$7,938.52;

Budget as adopted by General Convention		\$4,212,370.00
Reduced by National Council, February, 1926		200,410.00
Net appropriations		\$4,011,960.00
Lapsed balances		297,067.11
Expenditures		\$3,714,892.89
INCOME		
Dioceses and districts	\$3,028,983.51	
China and Japan and miscellaneous	79,271.22	
United Thank Offering	270,000.00	
Interest on Trust Funds	399,627.27	
	\$3,777,882.70	
SURPLUS	62,989.81	
	\$3,777,882.70	\$3,777,882.70

Bishop Wing spoke to the Council on the need for help in South Florida. Of the \$60,000 needed to repair the damage to churches done by the hurricane last year only \$12,000 had been received. The case of St. Agnes, Miami, was particularly pitiful. There was a loyal [colored] congregation, with about 900 communicants, which had just raised \$18,000 for a new church. The building was almost finished when the tornado swept it flat. The people are mostly bricklayers, masons, carpenters, etc., and there is no building going on in Miami now, so they are absolutely unable to help themselves. The Bishop said it would require approximately \$15,000 to rebuild. The matter was referred to the special committee on Undesignated Legacies.

The Council had the pleasure of welcoming the venerable Bishop Vincent of Southern Ohio who, at the invitation of Bishop Murray, spoke briefly of his interest in the proceedings.

The resignation of the Bishop of Colorado as a member of the Commission on Evangelism was accepted by the Presiding Bishop, who appointed the Bishop of Delaware in his place. This Commission was holding a meeting at the same time as the meeting of the National Council and the Bishop Coadjutor of Albany reported to the Council the results of the Bishops' Crusade.

The greetings of the Church in Newfoundland were brought to the Council by Canon Bolt of the cathedral at St. John's.

A resolution congratulating Bishop Lloyd on his seventieth birthday was presented by Mr. Mansfield and adopted unanimously by a rising vote.

DEPARTMENT OF MISSIONS: Dr. Wood reviewed the situation in China, which had been given careful consideration at the meeting of the Department on the previous day. (See page 369.) All of the American members of the staff of the Church General Hospital at Wuchang having been obliged to leave the station, Bishop Roots was requested not to make any definite arrangements for re-staffing the hospital until the commission the Department expects to send to China in September has opportunity for conference with him.

Hearty approval was given to the plans proposed by Bishop McKim for the enlargement of the school for nurses at St. Luke's Hospital, Tokyo, in accordance with the request of the Japanese government. Under this arrangement the nurses training school will become a *Semmon Gakko* or "special college," licensed by the Educational Department of Japan. This will enable St. Luke's to accept the responsibility requested by the Japanese government for training nurses to supervise the care of the health of Japanese children in the public school system throughout the country.

In accordance with the recommendation of the Department certain appropriations were made from the undesignated legacies received during the year 1926.

Changes were made in the advance work items in Liberia in order that an effort may be made to secure proper buildings and equipment for Cuttington College and Divinity School at a cost of \$50,000.

The Secretary for the Foreign-Born Americans Division spoke briefly of his trip along the Mexican border, some account of which will be found in the *MAY SPIRIT OF MISSIONS*.

DEPARTMENT OF RELIGIOUS EDUCATION: The formal meeting of the Department was postponed so that it might be held in connection with the eighth annual Conference on Religious Education, held in Rochester, N. Y., May 3-5. The Executive Secretary reported the issuing of the first number of its new magazine, *Findings in Religious Education*.

CHRISTIAN SOCIAL SERVICE: The Executive Secretary called attention to the conference of social service leaders of our Church in Des Moines, Iowa, May 11-15, in connection with the National Conference of Social Work. The Rev. Harold Holt has accepted election as assistant secretary of the Department.

DEPARTMENT OF PUBLICITY: The Executive Secretary reported further gains in the

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subscription list of *THE SPIRIT OF MISSIONS* and a net improvement of \$800 in the manufacturing cost amount of the magazine for the first three months of this year as compared with last year when a new high record was made.

Orders from the field necessitated an increase in the March-April *Church at Work* from 585,000 copies to 593,000 copies. Further adoption of Plan A for distribution of the paper to dioceses and missionary districts by direct mail was urged to insure minimum waste and cost in this item.

The results of inquiry into the feasibility of a proposal to issue a superior general Church weekly were reported and the following resolution of the Department was adopted by the National Council:

Resolved: That the matter of a national Church weekly issued by the National Council is accepted by the Council as of sufficient importance to receive consideration, and is referred back to the Department of Publicity for further consideration and report.

Mr. Hobbs reported the result of a Church-wide questionnaire to determine whether publication of a semi-printed weekly or monthly for parish bulletin use was wise or feasible. Grave mechanical and other difficulties required further study and consideration, it was decided.

The Right Rev. Hugh Latimer Burleson of the Department was appointed a committee of one to bring before the House of Bishops the desirability of having papers published in dioceses and missionary districts conform to a standard size or column width as a means of promoting cooperation between the Department of Publicity and the field.

FIELD DEPARTMENT: The Presiding Bishop was requested to appoint, subject to confirmation by the National Council, a Negro priest as General Secretary of the Department for work among Negroes. The Council authorized the Presiding Bishop to take such action when a suitable man could be found for the position.

WOMAN'S AUXILIARY: Miss Lindley reported the acceptance with great regret of the resignation of Miss Grace H. Parker, Field Secretary of the Auxiliary.

At the close of the session the Council was invited to see a moving picture film showing the work of the American Church Institute for Negroes in its various industrial schools throughout the South. This picture, taken by the Publicity Department of the National Council, proved highly interesting. It is a three-reel film, requiring forty-five minutes to run, but it is so arranged that each reel can be used separately. It will be available for educational purposes. Requests for its use

should be addressed to the American Church Institute for Negroes, 281 Fourth Avenue, New York.

Meeting of the Department of Missions

April 26, 1927

The Department listened with great interest to Dr. Wood's summary of conditions in China, although it did not find it possible, in view of existing uncertainties, to determine upon any definite policy. The officers are endeavoring to meet the requirements from day to day as they arise and as the Bishops in China request.

The urgent need of providing a small additional monthly income for Chinese catechists, teachers and Biblewomen, whose salaries average in the neighborhood of \$100 a year, still continues. The Bishops of Hankow and Anking, especially, are greatly distressed by these needs and beg for relief. The Secretary reported with regret that less than \$3,000 has been received so far for this purpose.

The efforts made by the officers to place American members of the China staff who have had to leave their stations, in other Oriental missions, were approved. A few have been transferred temporarily to the Philippine Islands, for English-speaking work, and a few to Japan. About one hundred members of the Chinese staff, including wives and children, have come or are on their way to this country. Only one unmarried man has left China and he was under the doctor's orders to do so immediately.

Bishop Graves has written of the steps taken to effect as many economies as possible, to safeguard property and to maintain the Christian character of the schools. Approval was expressed of the action of the Bishop and his Council of Advice in these matters.

Bishop Graves also notified the Department that Professor H. F. MacNair of St. John's University has established a MacNair Fund from the proceeds of certain literary work done by him in addition to the service rendered to the University as Professor of Political Science and Government.

In order to meet the present high cost of living in Liberia a small emergency allowance was added to the salaries of the American missionaries. A new plan for service in the field and for furloughs in this country was determined upon, with a view to avoiding if possible, placing too heavy a physical tax upon missionaries, with consequent breakdowns. More frequent furloughs will require a considerable additional expenditure for travel.

In view of the fact that Bishop Campbell's home in Monrovia must necessarily accommodate American missionaries on their visits to the capital, an appropriation of \$500 for its maintenance was made to relieve the Bishop of personal expense in providing the necessary hospitality.

Bishop Campbell submitted a proposal from the Liberian Convocation held in January, providing for the reduction of appropriations to some of the older stations on the coast served by Liberian clergymen. The Department accepted the offer and recommended to the Convocation the desirability of a plan to bring about the self-support of all the coastal English-speaking congregations by 1936, when the one hundredth anniversary of the founding of the Liberian Mission will occur.

Bishop Hulse reported that a Cuban gentleman had given land for the mission in Moron. He also presented a plan to purchase land with local funds, to increase our school facilities in Guantanamo.

Steps were taken to inaugurate work among foreign born Americans in South Dakota, necessitated by the increasing white immigration to the central part of the state.

The Department recommended the Presiding Bishop to accept the resignation of Dr. William C. Sturgis. The Department recorded its regret in the following resolution:

Resolved: That, with profound regret, The Department of Missions recommends the acceptance by the Presiding Bishop of the resignation of Dr. William C. Sturgis. For eleven years Dr. Sturgis has filled one of the most important and exacting posts in connection with the Department of Missions with outstanding success. He is known to thousands of our people through his stimulating writing and his inspiring addresses. He has rendered service of especially important and far-reaching character in the courses of lectures he has given at the New York Training School for Deaconesses and the General Theological Seminary. The Department hopes that after the period of rest and change which Dr. Sturgis now considers essential the Church may again have the benefit of his services at National Headquarters.

The following women workers were appointed to domestic missionary districts: Miss Margaret H. Viall for Lexington; Miss Marjorie Gasele for New Mexico; Miss Aline Cronsey for North Dakota; Deaconess Dorothea F. Betz for Salina; Miss A. E. Devlin for Upper South Carolina.

In all cases the support of these women will be drawn from appropriations already in

existence and provided by the United Thank Offering of the Woman's Auxiliary.

Five appointments were made to the distant missions: The Department has been fortunate in securing Dr. William J. Costar of San Francisco to relieve Dr. Grafton Burke for a year at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. Dr. A. V. Hardy will fill a vacancy in St. John's University Medical School, Shanghai, the only part of the University now in operation. Miss Ruth Jenkins of Oregon goes to St. Andrew's Priory, Honolulu, and Miss Mabel Hammond to the Philippines, both to fill vacancies.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

WE, who live in a country where postoffice administration has reached a high degree of efficiency, cannot begin to understand the difficulties experienced by some of our friends abroad. Here, for instance, is a message from Bishop Creighton:

"It may sound ungrateful to say it, but every time I receive a notice that a package is waiting for me in the postoffice I feel like tearing it up. What I have paid in duty on presents has well nigh wrecked me. Day before yesterday I received seventy-five of Bishop Ferrando's Lesson Leaflets, from the Jacobs Company, and on the package I paid a duty of 16.84 pesos (\$8.42.) I have paid duty on calendars and all sorts of trifling stuff, after waiting hours in line each time to get them through.

"Yesterday Mrs. Creighton received a package on which I was fined 7.50 pesos because the package was sent first class, and not declared, in addition to the duty, which brought the cost of a package (whose contents could have been purchased for a couple of dollars) to 12.74 pesos.

"Public Service in Mexico is as a rule fairly efficient, but it breaks down and assumes the character of total collapse in the custom house in the Postoffice. Employees run hither and yon in utter confusion. Innumerable papers have to be signed.

"I will deeply appreciate it if anyone asks you how to send things to me if you will tell them not to send them. Also, if you are asked about sending money to me, which is always acceptable and needed, you would advise sending a United States check and not a postal money order. I can deposit a check in my account and have the advantage of the premium. Money orders come through in

Mexican silver and I am required to pay 50 cents (a *peso*) to deposit them in the bank. With the waiting in line at the post office to collect them and the difficulty of identification, it is almost impossible to cash money orders."



SOME readers of THE SPIRIT OF MISSIONS may find it difficult to understand why it is necessary to close so many of our schools in China.

The danger of opening them has been explained by one of my China correspondents as follows:

"Any institution is at the mercy of outside agitators who are paid to create trouble. These agitators are either found amongst the students or work upon the students from outside and at such time as they see fit to proceed to break up the institution and produce student disturbances. This is the way in which this evil work has been carried on in Hunan, Hankow and Kiukiang and in a number of other places."

May I also share with those who follow this page a part of a letter from Bishop Graves telling of the careful consideration which he and his Chinese and American advisers gave to the question whether it was wise to open schools in the District of Shanghai after the China New Year holiday in February. Bishop Graves says:

"A meeting of the heads of our educational work in all the stations was held at St. John's, and in addition there were present the members of the Council of Advice, the Rev. W. P. Roberts and the Rev. F. A. Cox. The opinion of the teachers was that the schools should be opened and that it was the best policy to go on as long as we could. Those of the Council of Advice who expressed their opinion were nearly all in favor of keeping the institutions closed.

"Later I presided at a meeting, the members of which consisted of the Diocesan Committee on Education (foreigners and Chinese), the Standing Committee of the Diocese (all being Chinese except Dr. Pott), and four of our most experienced Chinese clergy whom I had invited to attend. The Chinese were asked for their advice and the foreigners listened, except as they asked a question now and then. The opinion of the Chinese was that the college and middle schools should be opened though they did not disguise the fact that we might have serious troubles, resulting from the Student Union or mob violence, and were certain to be faced with grave troubles as soon as the Cantonese armies approached Shanghai. In view of this they presented a scheme for the appointment of a certain number of Chinese—some alumni of the institutions, others Chinese of position—who would act as a mediating party in case of such dis-

turbances and try to secure the safety of the institutions. They did not by any means feel so confident about the schools for girls being able to carry on safely.

"The advice given us by the Chinese members of this meeting was well considered. They were loyal and friendly in all that they said. At the same time I think they had before their minds that the triumph of the Cantonese government was certain and that when they came we should have to submit to the regulations which they liked to impose. I feel very thankful for this spirit of loyal coöperation on their part."

It was finally decided that the boys' schools should be opened, but the girls' schools should remain closed. Bishop Graves explains this by saying:

"Our Chinese advisers were not willing to guarantee that we should not have trouble and in case of trouble with girls' schools whether from the outside or the inside, it is a very difficult thing to return the girls to their parents."

Events since this decision was reached have shown clearly that it would have been wise not to open any schools after the China New Year.

Arrivals and Sailings of Missionaries

CHINA—ANKING

The Rev. F. E. Lund and family, returning to the United States via Europe, sailed from Shanghai April 26.

Dr. R. H. Meade and family, returning to the United States via Europe, sailed from Shanghai April 30.

Miss M. L. Connell and Miss E. L. Cummings arrived in Seattle April 25.

CHINA—HANKOW

Miss A. M. Clark, Miss C. A. Couch and Miss J. C. Wilson arrived in Vancouver April 17.

Mrs. L. H. Roots and her daughter Elizabeth arrived in Yokohama April 21, where they will remain until they can proceed to Hankow.

Mr. Theodore Hobbie arrived in Seattle April 25.

Mr. and Mrs. W. A. Taylor and Miss Coral Clark arrived in San Francisco April 29.

Deaconess Gertrude Stewart, returning to the United States, sailed from Shanghai April 21. Due in San Francisco May 13.

The Rev. E. L. Souder and family and Miss C. T. Barr sailed from Shanghai for Manila April 27.

Deaconess J. A. Clark, returning to the United States, sailed from Shanghai April 29. Due in San Francisco May 24.

Miss Henrietta Gardiner, returning to the

United States, sailed from Shanghai April 21. Due in San Francisco May 13.

Dr. Mary James sailed from Shanghai for Sydney, N. S. W., April 9.

The Rev. T. P. Maslin and family have left Shanghai for Manila.

Mr. E. M. Littell sailed from Shanghai for Europe April 27.

The Rev. A. C. Lichtenberger and family, returning to the United States, sailed from Shanghai April 23. Due in Vancouver May 8.

CHINA—KULING AMERICAN SCHOOL

Mrs. A. H. Stone and three children sailed from Shanghai April 7 and arrived in San Francisco April 29.

Miss Jennie Lind sailed from Shanghai for Europe April 26.

CHINA—SHANGHAI

Mr. and Mrs. J. R. Norton, returning to the United States, sailed from Shanghai April 29. Due in San Francisco May 24.

The Rev. Hollis S. Smith, returning home on furlough, arrived in Vancouver May 10.

Miss Hazel F. MacNair, returning to the United States via Europe, arrived in New York April 25.

Mr. and Mrs. J. A. Ely sailed from Shanghai for Australia late in April.

The Rev. M. H. Throop and family, Miss Olive Burl, Mr. E. K. Banner, Mr. F. W. Gill, returning to the United States via Europe, sailed from Shanghai April 26.

Mr. P. B. Sullivan and family arrived in Seattle April 25.

Miss Alice B. Jordon, returning to the United States, sailed from Shanghai April 23. Due in Vancouver May 8.

Miss J. K. Cook, returning to the United States via Europe, sailed from Shanghai the last of April and is due to arrive in New York the end of July.

HAITI

Bishop Carson arrived in New York May 9.

PHILIPPINE ISLANDS

The Rev. Paul Hartzell, returning home on special leave, sailed from Manila May 5. Due in Vancouver May 29.

SANTO DOMINGO

Archdeacon Wyllie arrived in New York May 9.

TOKYO

Miss Margaret Myers, returning to the United States on special leave, sailed from Yokohama May 12. Due in Seattle May 23.

VIRGIN ISLANDS

The Rev. J. A. Swinson, a new appointee, sailed with his family from New York for St. Thomas May 5.

Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

Read a Book

**W. W. Cassels, First Bishop in Western China.* By Marshall Broomhall, M. A. (Philadelphia, C. I. M. 1926). \$3.00.

**Qualifying Men for Church Work.* By Gerrit Verkuyl, Ph. D. (New York, Revell, 1927). \$1.50.

**Securing Christian Leaders for Tomorrow.* By Samuel McCrea Cavert. (New York, Doran, 1926). \$1.50.

**Hero Tales from Mission Lands.* By W. P. Nairne and A. P. Shepherd. (New York, 1925). \$1.00.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

A Retrospect

THE approaching close of my term as Educational Secretary of the Department of Missions stimulates retrospection.

When I took office ten years ago, the work of my predecessors had been of such fundamental worth that almost anyone of average ability could go on with it. Hence the old Board of Missions could afford to take chances. They did so in calling a man who knew little about Missions and less about Education. Also in selecting a layman—a hazard which the uniform forbearance and encouragement of the clergy in my case have proved as non-existent. My experience during these ten years leads me to look forward to a not too distant time when the Church may be in a position to offer to laymen a regular course of preparation for executive office involving life work, and thus not only afford relief to Bishops and priests from the burden of much executive work, but incidentally explode the fallacy that the clergy will not suffer laymen gladly in the management of such general, diocesan, and local affairs as are suitable to their order and their training.

In 1917 practically the whole building known as the Church Missions House, except the street floor, was occupied by the Board of Missions and the Woman's Auxiliary to that

Board. The Joint Commission on Social Service had a mean little office somewhere in the building, but the General Board of Religious Education was housed outside. Since then, of course, General Convention has recognized the three-fold character of the Church's Mission, and now the whole work is under one roof and holds a common purse, while the Woman's Auxiliary is an adjunct to all three departments. This rearrangement is indicative of a very significant change in the point of view.

When I came, the Library was on the second floor, and I was given a desk in the middle of it. If environment is of much force, I should have become a learned man. This was not to be, however. The Auxiliary wanted space on that floor, and the Library and its occupant were shot up to the fifth floor where we spread out in a space to which only strong determination and much inquiry enabled any one to penetrate. It was fairly clean up there—or rather, it was less dusty. The books could get along with only a monthly dusting; downstairs they needed it weekly and never got it.

But what I wanted was publicity, and though I was exalted like Simeon on his pillar I was far less visible than he. I craved the ground floor with its accessibility, its display windows, and I thought I could stand the dirt. I ventured the suggestion to the then Treasurer. "Why, my dear sir, think of the rent we are getting!!" I didn't broach the matter again for some time. Jewish silks and woollens had the advantage of possession. Then came Mr. Franklin, and out went the drygoods. So I descended in company with a small staff, a picked library, an expanding lantern-slide and lecture equipment, and three huge display windows facing on two streets—the despairing envy of every other Mission Board in New York.

Fortunately, complete satisfaction is denied us in this life. The windows depict month by month the varied and picturesque work of the Church; the thousands of volumes in the Library are accessible (an adjoining lavatory removes the results); the lantern-slide cases have a room to themselves; Mr. Pfau from his office sells study-books to even the most casual visitors; and even though the Educational Secretary does have an office with no window, unescapable noise, and of such small dimensions that if he stretches his arms he hits his assistant on the ear, nevertheless, he and his staff have attained publicity and accessibility.

If real effectiveness demanded no more than this, all would be well; but during my term I have seen a growing insistence on the need of a new building well-situated and capable of housing all the national organizations of the Church, thus still further emphasizing the proper coordination of the Church's entire mission and vastly adding to the effi-

ency and convenience of all concerned. The dream seems possible of realization, and everyone who desires a national headquarters worthy of the dignity and the present varied activities of the Episcopal Church may well pray that the reality may soon come to pass.

Of the developments which have taken place in my office, none are more valuable than the lantern-slide department and the lending-library, both under the management of Miss Condict. More than fifty sets of colored slides are now available for lectures on almost every field of the Church's work besides Church history and related topics. The library is today an up-to-date and available means for research to which students may turn with satisfaction, though it is worthy of better quarters and an increased appropriation.

Of my special duty as Educational Secretary of the Department of Missions, I cannot speak with much satisfaction. I have tried to carry on the already established custom of a mission-study book for each year. For the progress of this activity I can claim no credit; it keeps going by its own momentum. The Woman's Auxiliary initiated it as a Lenten practice thirty years ago or more, and it has been my very earnest, but rather fruitless endeavor during ten years to dissociate this avenue of intelligence from its exclusively feminine occupancy and to make it a road which men would travel. Equally fruitless have been my attempts to persuade Churchmen that the study of the Church's Mission is not a form of discipline and self-examination peculiarly suitable to Lent, but is a most joyous duty to be associated with such seasons as Advent and Epiphany, and designed to take one's mind away from self and direct it to the world-wide needs of others.

During the past ten years, the series of study-books has covered Latin America (twice), Domestic Missions, the Foreign-born, Alaska, the Negro, Japan, China, and the problem of rural life. Besides these, we issued for study in 1920 a book on the reasons for the Church's Mission, and a similar course is now ready for 1927-28. For the year after that, the Council has ordered the preparation of a book on the peoples and Churches of the Near East, to be prepared by Mr. Bridgeman, the Church's representative in Jerusalem. The use of these study-books has shown a most gratifying increase, due chiefly to steady and sensible propaganda by the Auxiliary. The size of the editions has reached the notable figure of 15,000 in one year, with practically no help from the laymen of the Church.

How long this record can be maintained is problematical. The supporters of mission-study are the faithful and experienced women of the Auxiliary who are able to make time for such study during an annual period of

six or seven weeks. The exigencies of business and professional life excuse or explain the exceeding difficulty of persuading men to join in such study. At least, the men so argue. Now the fact is worth considering that the rising generation of women is rapidly coming to occupy the same standpoint as the men. They, too, are entering the business and professional fields, and these younger women are voicing precisely the same argument heretofore adduced by the men. My own impression, based on many years of professional life, when I was always able to find time for Church work, is that the plea of "no time or energy for study" is all nonsense; but there it is. It has always been well-nigh impossible to get men to join in any serious class-work at any time of the year or for any length of time; and now a similar condition confronts us as regards the younger women of the Church. I have no solution, because my greatest failure in office has been my evident inability to train leaders whether in summer conferences, in parochial and diocesan institutes, or in most of the various ways which have been open to me.

I do take some credit to myself for the series—now nearly complete—of *Handbooks* on the Missions of the Episcopal Church. My object was a set of small books—inexpensive, carefully written, fully illustrated—each of which should give the story, up to date, of one particular field. At the back of each is a pocket to hold a supplementary leaflet to be issued each year and sent free to every purchaser of the *Handbook*. Thus the problem of a permanent up to date history is solved. My attitude toward these *Handbooks* is the inventive pride of the White Knight.

One other recent opportunity deserves mention because it has produced results. Canon law demands that candidates for Holy Orders shall be examined in "Christian Missions: their history, extent, and methods"—poorly worded, as implying a distinction between "Missions" and the whole Mission of the Church; but so it reads. This implies a seminary course on the subject—required, not elective. Two years ago, the General Theological Seminary placed this course (prescribed for the middle class and occupying only one term) under the direction of the Educational Secretary of the Department of Missions. This, together with a similar course at the New York Training School of Deaconesses, have given me my chief opportunity for constructive work. That the students have been interested and responsive is a fact inherent in the topic; it evokes enthusiasm, and I think it probable, at least, that the candidates for Holy Orders at the General Seminary will this year have a wider knowledge of this particular subject than will those who examine them. This is not much to my credit, but it is something. If such courses, expanded and conducted with ability over a whole year,

were to become a main feature in education for Holy Orders, that alone might change the whole attitude of the Church toward the primary purpose of her existence.

When I leave New York on June 2nd, my assistant, Mr. William E. Leidt, will have our 12-foot office to himself. He will enjoy all the air instead of only half; he will have the exclusive use of our one electric light, be able to fling his arms abroad without physical danger to anyone, and dictate private letters and hold personal interviews without having to hint that I retire. I am too close to him in more ways than one to say much about him. But this I may say that inquiries addressed to him in connection with any subject having to do with the Church and her work will be answered within a reasonable time and—far more to the point—*fully and correctly*.

Now for Lausanne and the World Conference on Faith and Order! I have the satisfaction of knowing that if, as has sometimes been the case, my superiors take exception to what I write, in this case I shall be safely at sea by the time they read it in print.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*.

Mexicans on the Border

AS AN appendix to my article, *Mexicans on This Side the Rio Grande* (page 357), describing El Paso and our mission there, let me briefly tell the other instances—only four—that I found during my two months' border trip where our Church is practicing Christianity towards the Mexicans.

In Los Angeles the diocese owns Neighborhood House, three wooden buildings and a playground where the late Deaconess (better known as Sister) Mary lovingly ministered to the Mexicans and other poverty-stricken races for several years. Now Miss Hull, a trained social worker, with several assistants is doing a good piece of social service. This work is now entirely financed by the city Community Chest.

In Laredo, Texas, our parish priest, the Rev. Charles W. Cook, is performing a fine work of love as head of the Associated Charities of this thriving border city.

To San Benito, Texas, the Rev. W. Everett Johnson, brother and double of the Bishop of Colorado, went to retire two years ago. He retired by building up the parish and spending his spare time in visiting the Mexican sick and forlorn. He has become much beloved by them and he cannot speak a word of Spanish. He, as well as the rector of Brownsville and the archdeacon of the diocese, told me that if only they had a Spanish-

speaking priest much could be accomplished. We have only two priests in this Rio Grande delta or valley, as they call it. It is a second Florida, full of fast-growing towns and orchards and vegetable fields, stretching along a garden section about the size of Long Island, N. Y. There are 200,000 people there already, at least a third of whom are Mexicans.

At Bay City, on the Gulf, south of Galveston, the Rev. Paul E. Engle has a class of fifteen Mexican children in his Sunday School. I intended visiting his parish at the end of my tour, but was called home unexpectedly.

The fourth instance is at Douglas, Arizona, where the Rev. Ernest W. Simonson, who has been there twenty years, has just begun the interesting experiment of a class in religion for a number of Mexican young people whose friendship he has won. Mr. Simonson writes me "It is interesting work; it is very much worth while. I am ashamed of myself that I have not made myself sooner able to speak to them in their own tongue, and so to minister to them. These young people are, in the main, gentle, though very childish and poor, and are perhaps more truthful and clean living than Americans who live in as great poverty. And they have a deep, sweet sense of *appreciation*. The gratitude they return to any who turn towards them in sympathy, and with a purpose to help, is all the reward a priest could reasonably crave."

Apart from the essential institutional work much could be done all along the border by our regular parish clergy if they could speak Spanish.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

The Evangel of Printers' Ink

THE psychology of business developed the formula A-I-D-A—Attention, Interest, Decision, Action—defining the steps necessary to induce anyone to take a desired action. The same formula is applicable to the work of the Department of Publicity of the National Council. It calls attention to the challenge of the Church, seeks to arouse interest through dissemination of knowledge, urges a decision that the Church's work is worth while and deserving of support, and endeavors to see that decision is transmuted into action, expressed in the giving of service or of money.

Education has always presented the picture of the teacher and the text-book. Education in the Church's Mission is carried on in the same approved manner. The Field Depart-

ment, with its speakers and conference leaders represents the teacher; the Publicity Department with its constant printed propaganda represents the text-book phase of educational work.

With relation to the dioceses and districts, parishes and missions throughout the Church, Publicity is a Service Department, but it is more than that. It is a SERVANT Department, ready and anxious to answer any call from any diocese or district, and where the diocese is willing, of every parish and mission as well.

PUBLICITY IN THE PARISH

The publicity activities in the parish which the Department aims to encourage, and with which it is ready to help are:

1. News to the local secular press:

The activities of any parish are news, if properly interpreted and presented. It is the business of the parish to reach the world outside the Church by whatever means will carry its message. The secular press provides the means that infallibly reaches everyone.

2. Paid advertising in the secular press:

Not publicity for an individual, or for Church music, but for the Gospel, and the particular appeal that this Church has for the people.

3. Development of the Parish Paper.

A parish organ with a world vision. More than mere announcement of services and organization personnel. A means of education, of particular and special value to the people who do not attend Church, but who may be reminded of the Church by means of the parish paper that is mailed to their homes.

The Department can cooperate actively with parishes by supplying news, a regular semi-monthly service, free to clergy desiring it, by loaning cuts and photographs, and by advice on any publicity problem.

PUBLICITY IN THE DIOCESE

1. Development of Diocesan Papers:

The aim is to bring diocesan papers to some mechanical standard, to make them better, not bigger, to aid in getting into them material that will advance the whole Program of the Church, and to assist in developing methods that will assure their reaching all the people, not merely the few that subscribe.

2. Material for re-print in diocesan papers:

The Department supplies freely, a regular news service, cuts, photographs, occasional feature stories, and is ready

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to cooperate in supplying any special need of the diocesan press, at any time.

3. Newer Publicity Methods:

It encourages and will assist and advise dioceses as to the development and use of the newer publicity methods, such as motion pictures and the radio.

PUBLICITY IN THE GENERAL CHURCH

The activities of the Department include:

1. Publication of THE SPIRIT OF MISSIONS:

The official missionary organ of the Church. Essential to informed Churchmanship. Its growth is continuous. The Department is justified in expecting that clergy and lay workers throughout the Church shall accept as their responsibility the task of greatly increasing this magazine's circulation.

2. Publication of *The Church at Work*:

The only medium in the whole Church that can convey to nearly the entire strength of the Church, some knowledge of what is being done at home and abroad. With 583,000 circulation, it nearly blankets the Church. No other medium approaches its distribution. The Department's goal, so far as *The Church at Work* is concerned, is to publish six times a year at least, and to distribute throughout every diocese and district by the direct-mailing plan, made possible by the use of the pledge card subscription, and diocesan co-operation in maintaining mailing lists.

3. Maintenance and operation of the News Bureau:

Secular press service. The Bureau is sending constantly to press associations and selected lists of newspapers, stories of general interest, intended to inform about this Church, and to inculcate Christianity in general. Additional material is sent to diocesan correspondents for use in their local newspapers.

4. Religious press service:

The Church Press receives a regular news service, and in addition is supplied with spot news, often by wire, and feature stories from time to time, all directed to the task of informing the people of the Church about the Church's Mission.

The Department has other miscellaneous duties. It is the printing and publishing agency for the National Council, its Departments and Auxiliaries. It has the triennial task of handling publicity for General Convention and its Commissions. It offers a valuable and constantly-used Loan Packet Service. It places paid advertising, within a limited appropriation, in the Church press,

and is constantly on the alert for means and media whereby the Church's work may be advanced and promoted through the printed word.

To operate the whole Publicity Program, the Department needs:

A contact for:

The Church at Work—Diocesan Distributor.

THE SPIRIT OF MISSIONS—Diocesan and Parish workers.

The News Bureau—Diocesan Correspondent.

The Diocesan Paper—Editorial Correspondent.

And in addition, contacts with any parish that wants publicity cooperation from headquarters, this always subject to diocesan approval.

The Department believes its responsibility is not merely that of presenting the activities of the Church as an organization, but the larger business of presenting the religion of Jesus Christ as interpreted by the Episcopal Church. It is therefore a medium of evangelism, and it endeavors to assure that this spiritual responsibility shall be recognized and assumed by publicity organizations in dioceses, districts, parishes and missions.

The Department wants to be a clearing house of publicity for the whole Church. It wants to receive information from the dioceses and parishes, and to pass along that information to others who can use it. It adds to such service the experience of its staff, as editors, reporters, printing experts, advertising men, and appeals to the Church that its services, thus freely offered, shall be constantly utilized.

A Commendable Policy

WE VENTURE to inquire whether Church groups having to do with publicity matters throughout the country are as ready to extend a word of congratulation to the secular press for creditable performance as they are to criticise when sometimes offense is given.

The Department of Publicity of the Diocese of Washington seems to THE SPIRIT OF MISSIONS to have risen to an opportunity of the former sort when, following action by *The Washington Post*, divorcing religious news presentation from classified advertising dominance, it addressed the following official communication to that newspaper:

Dept. of Publicity—Diocese of Washington

The Managing Editor

May 3, 1927.

The Washington Post
Washington, D. C.

Dear Sir:—

The Department of Publicity of the Episcopal Church in the Diocese of Washington at a meeting held today adopted a minute

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commending the new policy of *The Washington Post* in reference to Church news.

We believe that *The Post* will have the experience of certain other daily papers in the United States in discovering that an increased amount of advertising by the churches will follow the building-up of a well edited Church News page in the Saturday edition. But there is a broader advantage accruing from the policy of editing church news by news editors. We believe that church happenings are a part of the life of a large city and the account of them published in the papers is of the same value to the readers as news of any other type of organized endeavor. In other words, church news is news and should be so recognized by the papers.

From time to time there appear indications of a desire on the part of church people to avoid paying for legitimate advertising by obtaining as a favor the insertion of the same matter in the news columns. In the Episcopal Church the publicity organizations, both national and diocesan, have opposed this habit. We feel that the papers should accept or reject prepared church publicity solely in accordance with its news value. News stories sent out by the Department of Publicity of the Diocese of Washington are written from this point of view.

All church publicity is, in a sense, propaganda. It is propaganda for the church and therefore for the Christian religion. It is because of this that the churches make use of publicity organizations. This does not, however, alter the status of church news; it is just as much news as the doings of civic, political, educational, or cultural societies.

It is with gratification that the Department

welcomes the new policy of *The Washington Post* which we feel is a large step forward in bettering the influence of the daily press with the American people.

Yours very truly,
C. T. JEWELL
Secretary.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

A "Duplex" Monthly Statement

THE form of monthly statement printed below may well be described as a "Duplex." Not only does it provide for necessary and desirable information, but is doubly effective because it is in two colors. The column "For the Parish" is printed in black ink, while the column "For the Church's Program" is in red ink, thus corresponding to the duplex envelope used for week offerings.

The same parish sends out, each quarter, a card of appreciation directed to those who have made payment of pledges. At the top is printed a cross in red ink, under which is the following:

The Wardens and Vestry note with pleasure and appreciation that your Church Pledge is fully paid up for the past Quarter. The regular payment of pledges by the members of the Parish makes it possible for the Vestry to meet all bills and other obligations promptly.

Finance Committee of the Vestry.

CHRIST CHURCH

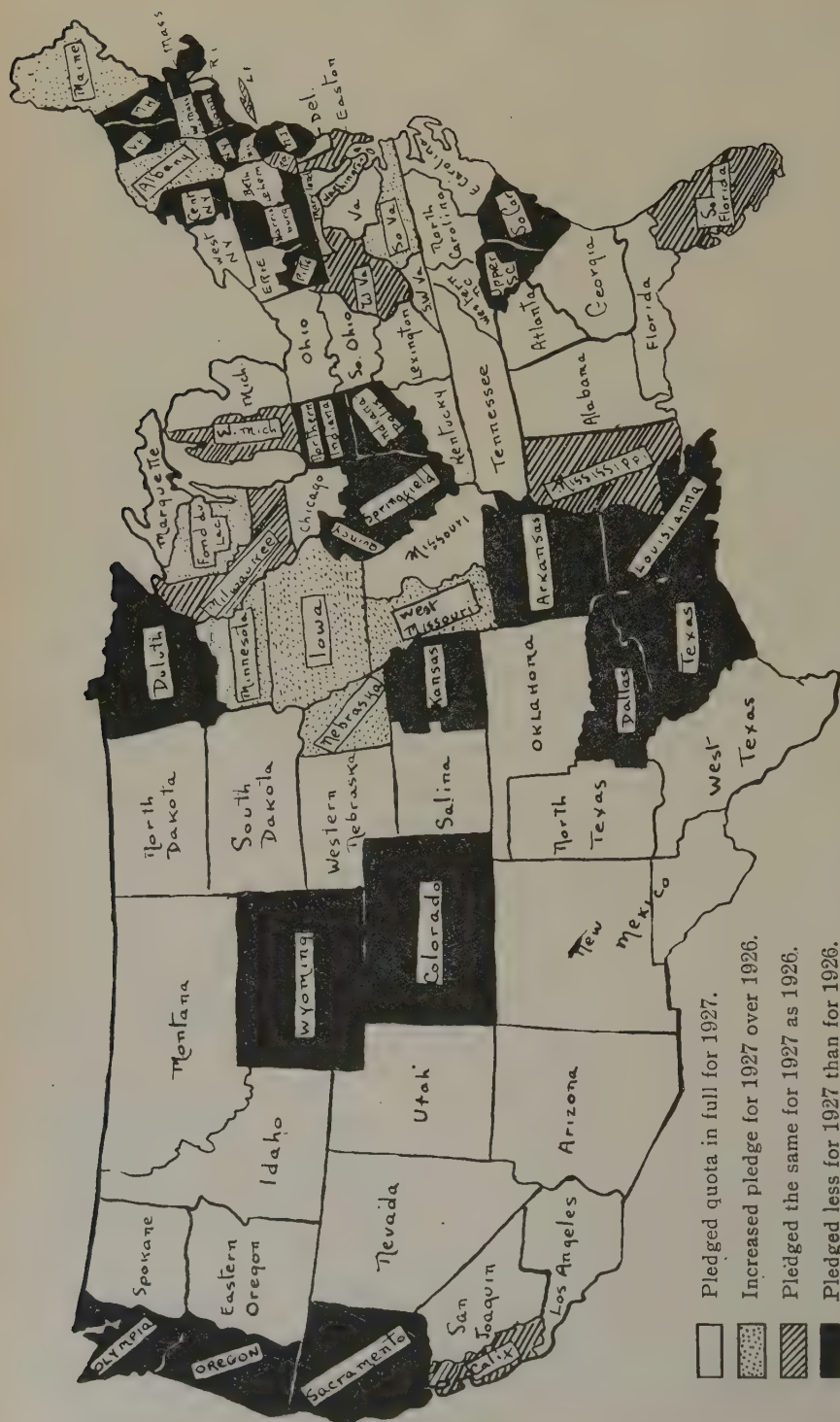
(Name of City)

This statement is sent monthly to the contributors of Christ Church. The total of our monthly current expenses is nearly \$1,000.00. Our payments to the Diocese and General Church are \$285.00 each month. Your Vestry is only able to meet these obligations as promptly as the individual members of the Parish pay their pledges.

Treasurer's Statement of your pledge to _____ 192_____

	FOR THE PARISH	FOR THE CHURCH'S PROGRAM
Your annual subscription is _____	\$ _____	\$ _____
Due to above date _____	\$ _____	\$ _____
Paid to above date _____	\$ _____	\$ _____
Balance now payable _____	\$ _____	\$ _____

Chairman Finance Committee.



White: Pledged quota in full for 1927.

Dotted: Increased pledge for 1927 over 1926.

Diagonal lines: Pledged the same for 1927 as 1926.

Solid black: Pledged less for 1927 than for 1926.

A STUDY IN BLACK AND WHITE SHOWING HOW THE DIOCESES STAND WITH REGARD TO THEIR PROGRAM PLEDGES FOR 1927
 Reprinted by permission of "The Newark Churchman" for April, 1927

Fall Literature: Preliminary Announcement

THE Field Department, in accordance with the agreement at the Racine Conference, plans to furnish the following:

1. A new series of three broadsides on the order of the *Three Parish* series of 1926; for general distribution. (The diocesan leaflet of course to be produced locally)
2. A *Speakers' Manual*—six specimen addresses; for use of "information men" and other speakers; also to serve as basis of discussion and instruction in Parish Institutes on the Church's Mission or other group meetings in the fall; also suitable sermon material for the clergy. For distribution to speakers and leaders.
3. (Perhaps) *Sermon Sketches*—for the clergy exclusively.
4. A manual of four *Church School Instructions*—to be prepared by the Department of Religious Education.
5. Pledge cards—to be supplied through Publicity Department as usual.
6. *The Every Member Canvass—Before, During and After* (leaflet No. 2130)—for the clergy, members of parish committees on the Church's Program and canvassers.

SUPPLEMENTARY MATERIAL

1. For general distribution:
 The Presiding Bishop's Parish—No. 2127
 The Church and the World—No. 2132
 Ask Me Another—No. 2134
 Faith and Prayer—No. 2102
 Money—No. 2103
 Some Results—No. 2104
 The Church's Program—No. 2105
 Do You Know—No. 970
 } A B C D
 } Leaflets
 2. For leaders of Parish Institutes on the Church's Mission or similar educational Group Meetings: (In case the *Speakers' Manual* is not used as the textbook):
 - (a) *The World Call to the Church*—a series of ten outlines, issued in the fall of 1926; very few parishes used all ten.
 - (b) *Christian Stewardship*
 - (c) *My Father's Business*
 - (d) *The World and I*
- These textbooks were written designedly for group or institute work. For any parish or diocese which has not so used them they are as good material as a new book would be; we would urge selection from them in the order named.
3. For Vestrymen, members of Parish Councils and other leaders:

- (a) *How One Parish Did It*—No. 2120
- (b) *Parson's Handbook*—No. 2121
- (c) Bulletins 12, 40, 52.

In due time the parish clergy will be advised in more detail by their respective diocesan headquarters concerning these publications.

Speakers' Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 382.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Department of Finance

LEWIS B. FRANKLIN,
Executive Secretary

Where Are the Episcopal Millions?

THE daily papers of April 18th report that a business man who desires to conceal his identity, has deposited with the several general boards of the Methodist Episcopal Church the sum of \$1,000,000. During the life of certain designated individuals they are to receive a fixed sum per annum and at their death the boards and agencies of the Church will receive the principal.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church has

not yet exercised its right to issue annuities but it has received, from time to time, gifts and bequests upon the condition that the income thereon should be paid to a designated person or persons for the period of their life.

By this method the donor is able to make a gift for the eventual benefit of the Missionary work of the Church at the same time reserving the interest earned during his life or that of his appointee.

At the present time this interest is at the

rate of slightly over five per cent. All investments for such funds are made by a committee of the National Council under carefully guarded restrictions and are further protected by a substantial reserve fund. All trouble of investment and re-investment and care of securities is avoided by the donor and the income can be paid to the beneficiaries at convenient intervals.

Are there two or three Episcopal millions available now?

Woman's Auxiliary Meeting of the Executive Board

By Grace H. Parker

THE April meeting of the Executive Board of the Woman's Auxiliary was held from April 22-25 at the Hotel Gramatan, Bronxville, New York. Those present were:

Provincial Representatives: Province I, Mrs. Fisher. Province II, Mrs. Boynton. Province III, Miss Davis. Province IV, Miss Weed. Province V, Miss Bussey. Province VI, Mrs. Leete. Province VII, Mrs. Tolman.

Members at Large: Mrs. Thorne, Miss Sturgis, Mrs. Payson, Mrs. Randall, Mrs. McGregor, Mrs. Robins, Mrs. Johnston, Miss Brent, G. F. S.

Secretaries: Miss Lindley, Miss Boyer, Mrs. Wade, Miss Parker. Field Worker: Miss Beardsley.

Each day was started with a communion service held by the Rev. Dr. Robinson at Christ Church, near the hotel. Sunday morning the members of the board attended the regular early service of the Church, while on Sunday afternoon Dr. Robinson held a special Quiet Hour for the board. Drawn closer together by these hours of worship and meditation those present felt an increase of power and guidance throughout the busy hours of the meeting.

One of the most interesting parts of the meeting was the sharing of the experiences of those who acted as women crusaders during the Bishops' Crusade. Extracts from individual reports, previously sent in, were printed in the May number of THE SPIRIT OF MISSIONS. The following findings of the Committee on the Reports of the Women Crusaders are of interest:

1. In places where careful and definite preparation had been made there was a ready response to the Crusade.
2. That people in both rural and urban communities are eager for spiritual teaching and are ready for practical suggestions.

3. That there is much unused material in the membership of the Church, especially is there enthusiastic zeal on the part of the young for reality and service.

4. That there is a change in the attitude toward religion which today makes it a normal and natural expression.

5. That there is a very real sense of individual responsibility for Personal Evangelism.

As to the reaction of the Crusaders there was

1. A very strong feeling of fellowship with other Crusaders and a realization of the Church as one family.

2. A deep realization of the power of intercessory prayer.

3. A consciousness of the guiding and sustaining power of God.

4. Hence the knowledge that one can give in a spiritual way only that which one had gained through personal experience.

In view of these findings it was felt that these experiences should be conserved and used in furthering the spiritual life of the women of the Church.

It was a privilege to those present to hear Miss Beardsley report her field work of six months in the diocese of Lexington. She spoke of the varied conditions and needs in the Ohio River section, the Blue Grass region and the Mountain Districts. She had helped in the Church Schools, the altar guilds, Quiet Days, and other ways of developing work among our Church women. Miss Lindley announced that the diocese of Lexington had sent to the board a resolution of thanks for Miss Beardsley's splendid work and that a similar resolution had been received from the diocese of Indianapolis in appreciation of Mrs. Taber's work there.

THE NATIONAL COUNCIL

In view of her resignation and the fact that this would be the last meeting which Miss Parker would attend, she brought before the board her findings regarding the younger women of the Church and the problems facing the Auxiliary regarding the adaptability of the work to their time available for its accomplishment. With the majority of younger women either married and assuming household duties, without help, or holding paid or volunteer positions, they have not been found in as many numbers as we should like to see them in the work of the Auxiliary. Miss Parker stressed her confidence in the younger women and the splendid work which they are doing in all branches of the service in the world today, and the increasing desire on their part to carry the spirit of Christ into all service. Our problem is to help tie up this great motive power to the work which the Auxiliary has to perform.

Miss Boyer reported her visit to the Pacific Coast and the splendid work being carried on in Religious Education. She visited many centers, holding conferences and institutes which brought much encouragement by their splendid attendance and enlisted interest.

Mrs. Wade reported a series of visits to various missions in Tennessee and Western North Carolina, when she saw the splendid work being carried on and the needs filled by the Supply Department.

In the absence of the Chairman of the Corporate Gift, Mrs. Robert Burckham, Miss Nannie Hite Winston met with the board and submitted the following encouraging report of the progress of the Corporate Gift:

AMOUNT RECEIVED

Province I	\$ 1,488.02
Province II	16,513.95
Province III	8,268.25
Province IV	5,154.11
Province V	4,153.89
Province VI	1,655.46
Province VII	2,871.62
Province VIII	2,230.37
Foreign	237.49
Interest	334.23
Total	\$42,907.39

Miss Winston spoke with much encouragement of the way the money is coming in, compared to the previous Auxiliary specials.

Considerable time was spent on routine business regarding the United Thank Offering appointments, publications and other items of the agenda.

Miss Brent reported for the Committee on Christian Unity and the coming Faith and Order Conference at Lausanne. The Auxiliary, through the members of the board,

were urged to keep the conference in their hearts and prayers during the days of meeting.

Mrs. Johnston, a member of the Committee on Cannery Migrants of the Council of Women for Home Missions, reported on the work being done and made the following suggestions as to ways in which the Auxiliary might give further assistance to this work:

1. Increase our contribution, which is now \$50.00.
2. Educate against racial antagonisms.
3. Investigate where there are such problems with a view to initiating new work.
4. Suggest our own young Church women for work in Kiddie Camps.

With the coming 225th Anniversary of the S. P. G. the board sent a congratulatory cable on behalf of the Auxiliary to our Mother Church. A message was also sent to Bishop Lloyd on his approaching 70th birthday anniversary.

THE Woman's Guild of St. Matthew's Church, Fairbanks, Alaska, made \$968.85 by a fair and dance. We understand that the proceeds of this annual event are devoted to the upkeep of the George C. Thomas Library. The Christmas services at St. Matthew's were well attended. The Sunday School had its Christmas tree in Lumpkin Hall during Christmas week and gave a play called *The Spirit of Christmas*, in which the shepherd wore a genuine Syrian costume, loaned for the occasion by a member of the faculty of the American College in Beirut. Thus do the ends of the earth meet on the mission field.

A member of the Church Periodical Club of Massachusetts suggests that reading circles be formed in parishes. The members unite in buying a worth-while book. Each reads it in turn and it is eventually sent to some school or mission. We commend the idea to Churchwomen.

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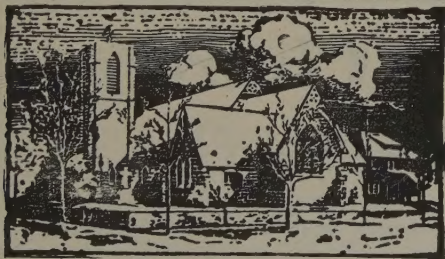
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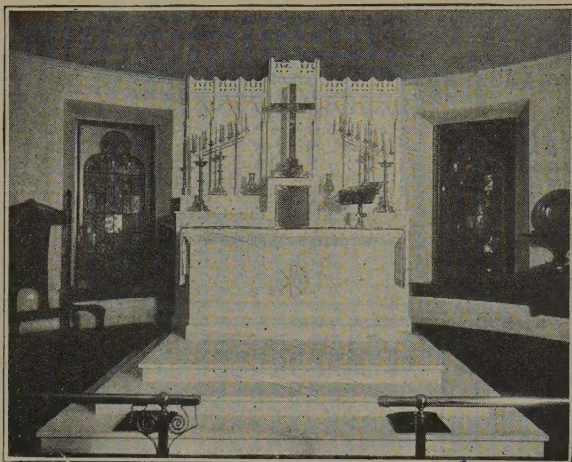
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